

Luke

1:1 Inasmuch as many have undertaken to organize in an orderly series a narrative of the things that have been accomplished among us,¹ **1:2** just as those, who became eyewitnesses and subordinate assistants of the message from the beginning, handed them down to us,² **1:3** it also seemed fitting to me, most excellent Theophilus, after researching it all from the beginning, to write it out for you accurately and orderly,³ **1:4** so that you may understand the secure effect concerning the concepts that you were taught.⁴

1:5 It happened in the days of Herod, king of Judea, that there was a certain priest by the name of Zacharias, of the division of Abiyah, and he had a wife from the daughters of Aaron, whose name was Elizabeth.⁵ **1:6** They were both in a right standing before God and uncondemned as they walked in all the commandments and requirements of the Lord.⁶ **1:7** However, they had no children, because Elizabeth was infertile. In addition, they were both advanced in their years.⁷

1:8 It turns out that something happened while he was performing his priestly duty before God at his position in the division.⁸ **1:9** According to the custom of the priesthood, he received the lot to enter into the temple of the Lord and burn incense.⁹ **1:10** Meanwhile, the entire crowd of people were praying outside at the hour of the incense offering.¹⁰

1:11 An angel of Yahweh appeared to him, standing to the right of the altar of incense.¹¹ **1:12** Zacharias became distressed when he saw him, and fear gripped him.¹² **1:13** But the angel said to him,

Do not be afraid, Zacharias, because your request has been heard.
Your wife, Elizabeth, will bear you a son,
and you will name him John.¹³

1:14 He will bring joy and exultation to you,
and many will rejoice at his birth,¹⁴

1:15 because he will be great in the sight of the Lord. He will drink no wine nor strong drink, and he will be filled with the Holy Spirit while still in his mother's womb.¹⁵

1:16 He will turn many of the sons of Israel back to the Lord their God,¹⁶

1:17 and he will go before Him in the spirit and authority of Elijah,
to turn back the hearts of the fathers to the children,
and the disobedient to a mindset of those with a right standing,
to make ready for the Lord a people who have been prepared.¹⁷

1:18 And Zacharias said to the angel,

How can I know this to be true, because I am old, and my wife is advanced in her years?¹⁸

1:19 The angel answered and said to him,

I am Gabriel,¹⁹ who stands in the presence of the Lord,
and I was sent to speak to you and to bring you this good news.²⁰

1:20 Behold, you will be dumb and unable to speak until these things take place,
because you did not believe my words that will be fulfilled in their proper time.²¹

1:21 The people were waiting for Zacharias and were wondering what was delaying him in the temple.²² 1:22 When he came out, he was unable to speak to them, and they realized that he had seen a vision in the temple. He kept making signs to them, and he remained mute.²³ 1:23 The days of his service reached their end, and he returned to his home.²⁴

1:24 After these days, Elizabeth, his wife, became pregnant, and she hid herself for five months, saying,²⁵

1:25 This is the way the Lord has dealt with me, when He gazed upon me, to take away my shame among men.²⁶

1:26 In the sixth month, the angel Gabriel was sent to a city of Galilee called Nazareth,²⁷ 1:27 to a virgin who was engaged to a man by the name of Joseph, from the house of David. The name of the virgin was Mary.²⁸ 1:28 Entering in, he said to her,

Greetings, one who has been graced. The Lord is with you.²⁹

1:29 But she became very distressed at this statement and was trying to figure out what kind of greeting this was.³⁰

1:30 The angel said to her,

Do not be afraid, Mary, because you have found grace with the Lord.³¹

1:31 Behold, you will become pregnant, and you will bear a son, and you will name him Jesus.³²

1:32 He will be great and be called the Son of the Most High. The Lord God will give him the throne of his father David,³³

1:33 and he will reign over the house of Jacob into the ages, and there will be no end to his kingdom.³⁴

1:34 And Mary said to the angel,

How will this happen, because I do not know a man?³⁵

1:35 The angel answered and said to her,

The Holy Spirit will come upon you,
and the authority of the Most High will overshadow you.
Therefore, the one who is born from you is different.
He will be called the Son of God.³⁶

1:36 In addition, take note of the fact that your relative Elizabeth has also become pregnant in her old age. And this is her sixth month, the one who was called infertile—³⁷

1:37 because nothing spoken will be impossible for God.³⁸

1:38 And Mary said,

Behold, I am the slave of the Lord. May it happen to me according to what you have said.

Then the angel left her.³⁹

1:39 In these same days, Mary arose and proceeded quickly to the hill country, to a city of Judah.⁴⁰ 1:40 She entered into the house of Zacharias and greeted Elizabeth.⁴¹ 1:41 As soon as Elizabeth heard Mary's greeting, the baby leapt in her womb. Elizabeth was filled with the Holy Spirit,⁴² 1:42 and she spoke out with a large shout,

Blessed are you among women, and blessed is the fruit of your womb.⁴³

1:43 And how is it that the mother of my Lord comes to me?⁴⁴

1:44 Behold, when the sound of your greeting reached my ears, the baby in my womb leapt with joy.⁴⁵

1:45 And blessed is she who believed that there will be a fulfillment of that which was spoken to her by the Lord.⁴⁶

1:46 And Mary said,

My soul speaks highly of the Lord,⁴⁷

1:47 and my spirit rejoices in God my Savior,⁴⁸

1:48 because He personally considered the humility of His slave.

From this time on, all generations will think me blessed,⁴⁹

1:49 because the Authoritative One has done great things to me.

His name is different,⁵⁰

1:50 and His loyal love is toward generations and generations, to those who fear Him <Psalm 103:17>.⁵¹

1:51 He has accomplished greatness with His arm.

He has scattered the proud because of the intentions of their heart.⁵²

1:52 He has brought down rulers from their thrones and exalted the humble.⁵³

1:53 He has filled the hungry with good things <Psalm 107:9>

and sent away the rich empty-handed.⁵⁴

1:54 He has come to the aid of Israel His servant, to remember His loyal love,⁵⁵

1:55 just as He said to our fathers, to Abraham and his seed into the age.⁵⁶

1:56 So Mary stayed with her for three months and then returned to her own home.⁵⁷

1:57 Finally, the time arrived for Elizabeth to have her child, and she gave birth to a son.⁵⁸

1:58 When her neighbors and relatives heard that God had displayed the greatness of His loyal love toward her, they rejoiced with her.⁵⁹ 1:59 On the eighth day, they came to circumcise him, and they were going to name him Zacharias, after his father.⁶⁰ 1:60 However, his mother answered and said,

No. Instead, he will be called John.⁶¹

1:61 They said to her,

There is no one among your relatives who is called by that name.⁶²

1:62 So they made signs to his father as to what he wanted to name him.⁶³ 1:63 He asked for a tablet and wrote,

His name is John.

And they were all amazed.⁶⁴ **1:64** Immediately, his mouth was opened and his tongue loosed, and he was speaking in praise of God.⁶⁵ **1:65** The result was that awe came on all those living around them, and all these things were being discussed in the hill country of Judea.⁶⁶ **1:66** All those who heard about these things kept them in their heart, saying,

What, then, will this child turn out to be, for, indeed, the hand of the Lord is with him?⁶⁷

1:67 His father Zacharias was filled with the Holy Spirit and prophesied,⁶⁸

1:68 Blessed is the Lord God of Israel, because He has chosen to care for His people and has brought about liberation for them.⁶⁹

1:69 He has raised up a horn of salvation <Psalm 18:2> for us within the house of David, His servant,⁷⁰

1:70 just as He said by the mouth of His holy prophets from the past age—⁷¹

1:71 salvation from our enemies and from the hand of all those who hate us,⁷²

1:72 to accomplish loyal love with respect to our fathers and to remember His holy covenant,⁷³

1:73 the oath which He swore to our father Abraham, to grant to us⁷⁴

1:74 that, while being rescued from the hand of our enemies, we serve Him without fear,⁷⁵

1:75 with devotion and morality before Him all our days.⁷⁶

1:76 And you, child, will be called a prophet of the Most High, because you will go before Yahweh to prepare His way,⁷⁷

1:77 to provide His people with the knowledge of salvation by the forgiveness of their sins,⁷⁸

1:78 because of the heartfelt loyal love of our God, by which the sunrise from on high will visit us,⁷⁹

1:79 to shine on those who sit in darkness and deep, deep gloom <Isaiah 9:2>, to guide our feet in the way of shalom.⁸⁰

1:80 The child continued to grow and become strong in the Spirit, and he lived in the deserts until the day that he revealed himself to Israel.⁸¹

2:1 Now, it happened in those days that a decree went out from Caesar Augustus that a census be taken of the whole area.⁸² **2:2** This was the first census that occurred before

Quirinius was governing Syria.⁸³ **2:3** Indeed, everyone was on his way to be registered,

each to his own city.⁸⁴ **2:4** Therefore, Joseph went up from Galilee, from the city of

Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of

the house and family of David,⁸⁵ **2:5** to be registered with Mary, who, after becoming

engaged to him, also became pregnant.⁸⁶ **2:6** It just so happened that, while they were

there, the days for her to give birth were completed.⁸⁷ **2:7** So she gave birth to her firstborn son, and she wrapped him in clothes and laid him in a feeding trough, because there was no room for them in the living area.⁸⁸

2:8 There were shepherds in the same place, guarding their sheep at night,⁸⁹ **2:9** and an angel of Yahweh appeared to them. In addition, the glory of Yahweh shone around them, and they were extremely afraid.⁹⁰ **2:10** The angel said to them,

Do not be afraid, for take note of the fact that I bring you good news of great joy, that will be for all the people,⁹¹ **2:11** because today your Savior, who is the Messiah, the Lord, is born in the city of David.⁹² **2:12** This will be the indication for you—you will find a baby wrapped in clothes and lying in a feeding trough.⁹³

2:13 And suddenly, there was with the angel a huge host of heaven, praising God and saying,⁹⁴

2:14 Glory to God in the transcendent region—shalom on earth—that which is well-pleasing to God in men.⁹⁵

2:15 Subsequently, as the angels were leaving them and going back into heaven, the shepherds started saying to one another,

Let us, indeed, go to Bethlehem and see this thing that has happened, that the Lord has made known to us.⁹⁶

2:16 So they went, hurrying and seeking Mary, Joseph, and the baby who was lying in a feeding trough.⁹⁷ **2:17** When they saw them, they made known to them the statement which had been made to them about this child.⁹⁸ **2:18** And all those who heard were amazed at what was spoken to them by the shepherds.⁹⁹ **2:19** Mary, especially, was considering carefully all these things, while pondering them in her heart.¹⁰⁰ **2:20** And the shepherds returned, glorifying and praising God on the basis of all that they heard and saw, just as it had been told them.¹⁰¹

2:21 Then, when eight days had passed in order to circumcise him, he was named Jesus, the name given to him by the angel before he was conceived in the womb.¹⁰² **2:22** And when the days of their purification according to the instruction of Moses had passed, they brought him up to Jerusalem to present him to Yahweh,¹⁰³ **2:23** just as it has been written in the instruction of the Lord,

Every male who opens the womb shall be considered holy to Yahweh <Exodus 13:2,12>.¹⁰⁴

2:24 and to present an offering according to what was said in the instruction of the Lord,

a pair of turtledoves or two young pigeons <Leviticus 5:7>.¹⁰⁵

2:25 Take note of the fact that there was a man in Jerusalem whose name was Simeon, and this man was in a right standing with God and well received by Him, because he was looking for the persuasion of Israel, and the Holy Spirit was upon him.¹⁰⁶ **2:26** In addition, it had been made known to him by means of the Holy Spirit that he would not see death before he saw the Messiah of Yahweh.¹⁰⁷ **2:27** So he came into the temple in the Spirit, and when the parents brought in the child Jesus to carry out the requirement of the biblical instruction in regard to him,¹⁰⁸ **2:28** he took him in his arms and blessed God, saying,¹⁰⁹

2:29 Now, Yahweh, You are sending me away in a state of shalom, according to Your statement,¹¹⁰ **2:30** because my eyes have seen Your salvation,¹¹¹ **2:31** that You have prepared in the presence of all the people,¹¹² **2:32** a light of revelation for the Gentiles <Isaiah 42:6> and the glory of Your people Israel.¹¹³

2:33 His father and others were amazed at the things being said about him.¹¹⁴ **2:34** And Simeon blessed them and said to Mary his mother,

Take note of the fact that this child exists for the rise and fall of many in Israel, as a sign of opposition,¹¹⁵ **2:35** with the purpose of the revealing of thoughts of many hearts, and a sword will pierce even your heart.¹¹⁶

2:36 There was also a prophetess named Anna, a daughter of Phanuel, of the tribe of Asher. She was quite old and had lived with her husband for seven years after her state of being a virgin.¹¹⁷ **2:37** Then, she was a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.¹¹⁸

2:38 At the same moment, she came up and was praising God, and she kept speaking about him to all who were waiting for the redemption of Jerusalem.¹¹⁹

2:39 As soon as they completed everything required according to the instructions of Yahweh, they returned to Galilee, to their own city of Nazareth.¹²⁰ **2:40** The child continued to grow and become strong, while increasing in wisdom, and the grace of God was upon him.¹²¹

2:41 His parents went up to Jerusalem each year for the Feast of the Passover.¹²² **2:42** Thus, when he was twelve years old, they went up according to the requirement of the feast.¹²³ **2:43** After spending the full number of days, they were returning, and the child Jesus remained in Jerusalem. However, his parents were unaware of this.¹²⁴ **2:44** They supposed that he was in the group of travelers, and, after they had gone a day's journey, they began looking for him among their relatives and friends.¹²⁵ **2:45** When they did not find him, they returned to Jerusalem to look for him.¹²⁶

2:46 After three days, they found him in the temple, sitting in the midst of teachers, both listening to them and asking them questions.¹²⁷ **2:47** And all who heard him were astounded at his understanding and responses.¹²⁸ **2:48** When his parents saw him, they were overwhelmed, and his mother said to him,

Child, why did you do this to us? Your father and I have been so worried and looking for you.¹²⁹

2:49 He said to them,

Why did you spend so much time looking for me? Did you not know that I had to be about my Father's business?¹³⁰

2:50 But they did not grasp what he was saying to them.¹³¹ **2:51** Nevertheless, he went down with them and arrived in Nazareth, all the while continuing in subjection to them. Meanwhile, his mother kept these statements in her heart,¹³² **2:52** and Jesus kept growing in wisdom and maturity, and in favor with God and men.¹³³

3:1 Then, in the fifteenth year of the rule of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and Philip, his brother, was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene,¹³⁴ **3:2** in the high priesthood of Annas and Caiaphas, the message of God came to John,

the son of Zacharias, in the desert.¹³⁵ **3:3** And he came into all the region surrounding the Jordan and was announcing a baptism of repentance for the forgiveness of sins,¹³⁶ **3:4** like what is written in the book of the words of Isaiah the prophet –

The voice of one crying out in the desert, “Prepare the way of Yahweh; make His paths straight.”¹³⁷ **3:5** Every valley will be filled, and every mountain and hill will be leveled. Indeed, the crooked will become straight, and the rough places will be made smooth roads.¹³⁸ **3:6** And all flesh will see the salvation of God <Isaiah 40:3-5>.”¹³⁹

3:7 Thus, he was saying to the crowds who were going out to be baptized by him,

You offspring of vipers, who directed you to flee from the coming wrath?¹⁴⁰
3:8 Therefore, bear fruit worthy of repentance, and don’t start saying among yourselves, “We have father Abraham,” because I say to you that God is able to raise up children of Abraham from these rocks.¹⁴¹ **3:9** Indeed, the axe is already laid at the root of the trees. Therefore, every tree that does not bear fruit will be cut down and thrown into the fire.¹⁴²

3:10 And the crowds were questioning him, saying,

Then what shall we do?¹⁴³

3:11 He answered and said to them,

He who has two tunics, let him share with the person who has none, and he who has food, let him do likewise.¹⁴⁴

3:12 Tax-collectors were also coming to be baptized and said to him,

Teacher, what shall we do?¹⁴⁵

3:13 And he said to them,

Do no more than what you have been ordered.¹⁴⁶

3:14 And some soldiers were questioning him,

And what shall we do?

So he said to them,

Do not take money from anyone by force or accuse anyone falsely, and be content with your wages.¹⁴⁷

3:15 The people were in a state of hopefulness and were all reasoning in their hearts concerning John, whether he was the Messiah.¹⁴⁸ **3:16** John answered and said to all of them,

I am baptizing you with water, but there is one who is coming who is stronger than I am. I am not worthy to loose the strap of his sandals. He will baptize you

with the Holy Spirit and with fire.¹⁴⁹ **3:17** His winnowing fork is in his hand to clean out his threshing floor and to gather the wheat into his barn. And he will burn up the chaff with all-consuming fire.¹⁵⁰

3:18 Therefore, with many other exhortations he was proclaiming the good news to the people.¹⁵¹ **3:19** But when Herod the tetrarch was reproved by him concerning Herodias, his brother's wife and concerning all the evil things that Herod had done,¹⁵² **3:20** indeed, he added this to them all—he locked John up in prison.¹⁵³

3:21 Now, it happened in the process of all the people's being baptized that Jesus was also baptized. And heaven was opened while he was praying,¹⁵⁴ **3:22** and the Holy Spirit descended on him in bodily form like a dove. In addition, a voice spoke out of heaven,

You are my beloved Son. I am pleased with you.¹⁵⁵

3:23 When Jesus started off, he was about thirty years old, being the son, as it was considered by law, of Joseph, but more technically through Eli,¹⁵⁶ **3:24** through Matthat, through Levi, through Melchi, through Jannai, through Joseph,¹⁵⁷ **3:25** through Mattathias, through Amos, through Nahum, through Hesli, through Naggai,¹⁵⁸ **3:26** through Maath, through Mattathias, through Semein, through Josech, through Joda,¹⁵⁹ **3:27** through Joanan, through Rhesa, through Zerubbabel, through Shealtiel, through Neri,¹⁶⁰ **3:28** through Melchi, through Addi, through Cosam, through Elmadam, through Er,¹⁶¹ **3:29** through Joshua, through Eliezer, through Jorim, through Matthat, through Levi,¹⁶² **3:30** through Simeon, through Judah, through Joseph, through Jonam, through Eliakim,¹⁶³ **3:31** through Melea, through Menna, through Mattatha, through Nathan, through David,¹⁶⁴ **3:32** through Jesse, through Obed, through Boaz, through Salmon, through Nahshon,¹⁶⁵ **3:33** through Amminadab, through Admin, through Ram, through Hezron, through Perez, through Judah,¹⁶⁶ **3:34** through Jacob, through Isaac, through Abraham, through Terah, through Nahor,¹⁶⁷ **3:35** through Serug, through Reu, through Peleg, through Heber, through Shelah,¹⁶⁸ **3:36** through Cainan, through Arphaxad, through Shem, through Noah, through Lamech,¹⁶⁹ **3:37** through Methuselah, through Enoch, through Jared, through Mahalaleel, through Cainan,¹⁷⁰ **3:38** through Enosh, through Seth, through Adam, through God.¹⁷¹

4:1 Now, Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the desert¹⁷² **4:2** for forty days, and he was tested by the devil. He ate nothing during those days, and when they ended, he was hungry.¹⁷³ **4:3** And the devil say to him,

Because you are the Son of God, speak to this stone that it may become bread.¹⁷⁴

4:4 Jesus answered him,

It has been written, "A man shall not live by bread alone <Deuteronomy 8:8>."¹⁷⁵

4:5 So he led him up and showed him all the kingdoms of the world in a moment of time.¹⁷⁶ **4:6** And the devil said to him,

I will give you authority over all of this and its glory, because it has been given to me, and I give it to whomever I wish.¹⁷⁷ **4:7** Therefore, if you bow down before me, it will all be yours.¹⁷⁸

4:8 Jesus answered and said to him,

It has been written, “You shall bow down before Yahweh your God, and you shall serve no one else <Deuteronomy 6:13; 10:20>.”¹⁷⁹

4:9 So he led him to Jerusalem, stood him on the edge of the temple, and said to him,

Because you are the Son of God, throw yourself down from here,¹⁸⁰ 4:10 because it has been written,

He will command His angels concerning you to guard you carefully <Psalm 91:11>,¹⁸¹

4:11 and that,

They will bear you up on their hands, lest you strike your foot on a stone <Psalm 91:12>.¹⁸²

4:12 Jesus answered and said to him,

It has been said,

You shall not test the Lord your God <Deuteronomy 6:16>.¹⁸³

4:13 And when the devil had finished every test, he left him for a season.¹⁸⁴

4:14 Then Jesus returned to Galilee in the authority of the Spirit, and the news about him spread into the whole region.¹⁸⁵ 4:15 He also began teaching in their synagogues and was praised by all.¹⁸⁶ 4:16 He came to Nazareth where he had been brought up, and according to his custom he entered the synagogue on the day of the Sabbath, and he stood up to read.¹⁸⁷ 4:17 And the book of Isaiah the prophet was given to him. When he unrolled it, he found the place where it had been written,¹⁸⁸

4:18 The Spirit of Yahweh is upon me, because He has anointed me to proclaim good news to the poor. He has sent me to announce release to the captives and recovery of sight to the blind, to accomplish release for those who have been oppressed,¹⁸⁹ 4:19 to announce the acceptable year of Yahweh <Isaiah 61:1,2a>.¹⁹⁰

4:20 After closing the book and giving it back to the attendant, he sat down. And the eyes of all in the synagogue were fixed on him.¹⁹¹ 4:21 And he went on to say,

Today, this writing has been fulfilled with your hearing it.¹⁹²

4:22 All were bearing witness to what he had said and were marveling at the words of grace that were coming out of his mouth. They were saying,

Is this not Joseph’s son?¹⁹³

4:23 He said to them,

You will probably say this parable, “‘Doctor, heal yourself,’ whatever we heard that happened in Capernaum, do here also in your hometown.”¹⁹⁴

4:24 Then he said,

Truly I say to you, no prophet is welcome in his hometown.¹⁹⁵ **4:25** And I say to you in truth, there were many widows in Israel in the days of Elijah, when heaven was closed for three years and six months, when a great famine occurred over all the land.¹⁹⁶ **4:26** Yet Elijah was sent to none of them except Zarephath of Sidon, to a woman who was a widow.¹⁹⁷ **4:27** And there were many lepers in Israel in the time of Elisha the prophet, but none of them was healed except Naiman the Syrian.¹⁹⁸

4:28 Everyone in the synagogue became enraged when they heard these things,¹⁹⁹ **4:29** and they stood up and threw him out of the city, to the edge of the hill on which their city had been built, in order to throw him over the cliff.²⁰⁰ **4:30** But passing through in their midst, he left.²⁰¹

4:31 Then, he went down to Capernaum, a city of Galilee, and he began teaching them on the Sabbath days.²⁰² **4:32** And they were amazed at his teaching, because his message was with authority.²⁰³ **4:33** For example, in the synagogue, there was a man who had the spirit of an unclean demon, and he cried out with a loud voice,²⁰⁴

4:34 Ah, Jesus of Nazareth! What do we have to do with each other? Have you come to destroy us? I know who you are, the Holy One of God.²⁰⁵

4:35 But Jesus expressed his strong disapproval of him and said,

Be quiet and come out of him!

So the demon threw him on the ground in the midst of the synagogue, and he came out of him without doing him any harm.²⁰⁶

4:36 Then amazement came upon them all, and they began saying to one another,

What is this thing, that he commands the unclean spirits, and they come out?²⁰⁷

4:37 Now, the news about him was spreading into every locale of the surrounding area.²⁰⁸

4:38 Then, he got up and left the synagogue, and he entered into Simon's home. Simon's mother-in-law was suffering from a high fever, and they were asking him about her.²⁰⁹

4:39 Standing over her, he expressed his strong disapproval of the fever, and it left her. She immediately got up and was serving them.²¹⁰

4:40 As the sun was setting, all those who had anyone who was sick with various diseases brought them to him. And laying his hands on each one of them, he was healing them.²¹¹ **4:41** Even demons were coming out from many of them, and they were shouting,

You are the Son of God!

But expressing his strong disapproval, he was not allowing them to speak, because they knew him to be the Messiah.²¹²

4:42 When day came, he left and went to a secluded place. Now, the crowds were searching for him, and they were trying to keep him from leaving them.²¹³ **4:43** But he said to them,

It is necessary that I proclaim the good news of the Kingdom of God to other cities also, because I was sent for this purpose.²¹⁴

5:1 Then, it happened that while the multitude was crowding around him, listening to the message of God, and he was standing by the lake of Gennesaret,²¹⁵ **5:2** he saw two boats up on the beach of the lake. The fishermen had gotten out of them, and they were washing their nets.²¹⁶ **5:3** After he got into one of the boats, which belonged to Simon, he asked him to put out a little from the land. And he sat and began to teach the crowds from the boat.²¹⁷ **5:4** When he had finished speaking, he said to Simon,

Put out into deep water, and let down your nets for a catch.²¹⁸

5:5 But Simon answered and said,

Master, we worked hard all night, and we caught nothing. But at your bidding, I will let down the nets.²¹⁹

5:6 After doing so, they enclosed a huge quantity of fish, and their nets began to tear.²²⁰

5:7 Consequently, they signaled to their partners in the other boat to come and help them. And when they came, they filled both the boats so that they were sinking.²²¹ **5:8** When Simon Peter saw what was happening, he fell down at the knees of Jesus and said,

Go away from me, Lord, because I am an evil man.²²²

5:9 For fear had gripped him and all those who were with him on account of the catch of fish that they had taken.²²³ **5:10** This likewise happened to both James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon,

Do not be afraid. From now on you will be catching men.²²⁴

5:11 As a result, when they brought their boats to land, they left everything and followed him.²²⁵

5:12 Now, it happened while he was in one of the cities, that, behold, there was a man covered with leprosy. When he saw Jesus, he fell on his face and begged him,

If you are willing, you have the ability to make me clean.²²⁶

5:13 So Jesus stretched out his hand and touched him, saying,

I am willing. Be cleansed.

And immediately the leprosy left him.²²⁷ **5:14** He commanded him to say nothing to anyone,

But go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a witness to them.²²⁸

5:15 But the news about him was spreading even farther, so that large crowds were coming together to listen to him and to be healed of their illnesses.²²⁹ **5:16** However, he would withdraw from them into the desert and pray.²³⁰

5:17 Now, it happened on one of the days that he was teaching that Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and Judea and from Jerusalem, and the authority of Yahweh was there for him to heal.²³¹

5:18 And, behold, some men were carrying on a stretcher a man who was paralyzed, and they were trying to bring him in and set him down in front of him.²³² **5:19** But not finding any way to bring him in because of the crowd, they went up on the roof and let him down along with the stretcher through the clay tiles into the midst of everyone in front of Jesus.²³³ **5:20** Observing their belief, he said,

Sir, your sins have been forgiven you.²³⁴

5:21 The scribes and the Pharisees began reasoning to themselves,

Who is this who is speaking blasphemies? Who is able to forgive sins except God alone?²³⁵

5:22 But Jesus was aware of their reasonings and answered them,

What are you reasoning in your hearts?²³⁶ **5:23** Which is easier to say, “Your sins have been forgiven,” or “Get up and walk?”²³⁷ **5:24** But, in order for you to know that the Son of Man has the authority on earth to forgive sins—he said to the paralytic—I say to you, get up, pick up your stretcher, and go home.²³⁸

5:25 Immediately, he got up in front of them, picked up what he had been lying on, and he went to his home glorifying God.²³⁹ **5:26** Now, astonishment gripped them all, and they were glorifying God and were filled with fear, saying,

We have seen remarkable things today.²⁴⁰

5:27 After these things had happened, he went out and saw a tax-collector by the name of Levi, sitting in the tax booth, and he said to him,

Follow me.²⁴¹

5:28 And he left everything behind, got up, and followed him.²⁴² **5:29** Then, Levi gave a great banquet for him in his house, and there was a huge crowd of tax-collectors and others who were reclining at the table with them.²⁴³ **5:30** However, the Pharisees and their scribes were grumbling to his disciples, saying,

Why are you eating and drinking with tax-collectors and sinners?²⁴⁴

5:31 Jesus answered and said to them,

Those who are well have no need for a doctor, but the sick do.²⁴⁵ **5:32** I have not come to call the righteous but the sinners to repentance.²⁴⁶

5:33 Then, they said to him,

The disciples of John and the Pharisees fast often and offer prayers, but yours eat and drink.²⁴⁷

5:34 Jesus said to them,

You cannot make the sons of the bridegroom fast while the bridegroom is still with them.²⁴⁸ **5:35** But the days will come when the bridegroom is taken away from them. Then they will fast in those days.²⁴⁹

5:36 And he told them a parable,

No one tears a piece of cloth from a new garment and puts it on an old garment. Otherwise, both he will tear the new garment, and the piece from the new will not match the old.²⁵⁰ **5:37** And no one puts new wine into old wineskins. Otherwise, the new wine will burst the wineskins, and the wine will be spilled. In addition, the skins will be destroyed.²⁵¹ **5:38** But new wine must be put into fresh wineskins.²⁵² **5:39** Besides, no one, after drinking old wine, desires new wine. The old is just fine.²⁵³

6:1 Now, it happened that, on the Sabbath, he was passing through some grain fields, and his disciples were picking and eating the heads of grain, after rubbing them with their hands.²⁵⁴ **6:2** But some of the Pharisees said,

Why are you doing what is not lawful on the Sabbaths?²⁵⁵

6:3 Jesus answered and said to them,

Have you not read what David did when he was hungry, he and those who were with him,²⁵⁶ **6:4** that he entered into the house of God, and he took and ate the presented bread, which is not lawful to eat except for the priests alone, and he gave it to those who were with him?²⁵⁷

6:5 Then he said to them,

The Son of Man is lord of the Sabbath.²⁵⁸

6:6 And it happened on another Sabbath that he entered into a synagogue to teach, and there was a man there whose right hand was paralyzed.²⁵⁹ **6:7** Now, the scribes and the Pharisees were watching him to see what he would do, if he would heal on the Sabbath, in order that they could find a reason to accuse him.²⁶⁰ **6:8** But he knew their inner thoughts, and he said to the man with the paralyzed hand,

Get up and stand in the midst of everyone.

So he got up and stood where he was supposed to.²⁶¹

6:9 Then Jesus said to them,

I ask you, is it lawful to do good or evil on the Sabbath, to save a life or destroy it?²⁶²

6:10 And after looking around at them all, he said to him,

Stretch out your hand!

He did so, and his hand was restored to full health.²⁶³ **6:11** But they went crazy and were discussing with one another what to do with Jesus.²⁶⁴

6:12 It was during these days that he went out to a mountain to pray, and he spent the whole night in prayer to God.²⁶⁵ **6:13** When it became day, he spoke to his disciples and selected twelve of them, whom he also named “apostles”—²⁶⁶ **6:14** Simon whom he also called Peter, Andrew his brother, James, John, Philip, Bartholemew,²⁶⁷ **6:15** Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot,²⁶⁸ **6:16** Judas the son of James, and Judas Iscariot who became a traitor.²⁶⁹

6:17 When Jesus came down with them and stood on a level place, there were both the large crowd of his disciples and a great throng of people from all of Judea, Jerusalem, and the coastal region of Tyre and Sidon.²⁷⁰ **6:18** The latter had come to hear him and to be healed of their diseases. Even those who were troubled by unclean spirits were being healed.²⁷¹ **6:19** In fact, the whole crowd were seeking to touch him, because power was coming from him, and he was healing them all.²⁷²

6:20 And lifting up his eyes to his disciples, he began to say,

Blessed are the poor, because yours is the Kingdom of God.²⁷³

6:21 Blessed are those who hunger now, because you will be filled.

Blessed are those who weep now, because you will laugh.²⁷⁴

6:22 Blessed are you when men hate you, ostracize you, insult you, and spurn your name as evil on account of the Son of Man.²⁷⁵

6:23 Be glad in that day and leap for joy, because behold, your wage in heaven is great. For, in the same way their fathers treated the prophets.²⁷⁶

6:24 In stark contrast, woe to the rich, because you are receiving your comfort.²⁷⁷

6:25 Woe to you who are filled now, because you will be hungry.

Woe to you who laugh now, because you will mourn and weep.²⁷⁸

6:26 Woe to you when all men speak well of you, because in the same way their fathers treated the false prophets.²⁷⁹

6:27 But I say to you who hear, love your enemies, and do good to those who hate you.²⁸⁰

6:28 Wish the best for those who curse you. Pray for those who mistreat you.²⁸¹

6:29 Whoever strikes you on the cheek, present the other one also.

And do not withhold your tunic from the one who takes your clothing.²⁸²

6:30 Give to everyone who asks you, and do not demand back from whoever takes what is yours.²⁸³

6:31 Just as you desire that men treat you, do likewise to them.²⁸⁴

6:32 If you love those who love you, what is the benefit for you? For even sinners love those who love them.²⁸⁵

6:33 And if you do good to those who do good to you, what is the benefit for you? For even sinners do the same.²⁸⁶

6:34 If you lend to those from whom you receive in order to receive back, what credit is that to you? For sinners lend to sinners in order to receive back the same.²⁸⁷

6:35 Instead, love your enemies, and do good and lend while expecting nothing in return, and your wage will be great. Indeed, you will be sons of the Most High, because He is kind to ungrateful and evil men.²⁸⁸

6:36 Be concerned about others' misfortune, just as your Father is concerned about others' misfortune.²⁸⁹

6:37 Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Pardon, and you will be pardoned.²⁹⁰

6:38 Give, and it will be given to you. They will pour into your lap the right measure—pressed down, shaken together, and running over. For according to your standard of measurement, it will be measured to you.²⁹¹

6:39 Then he spoke a parable to them,

A blind man cannot guide a blind man, can he? Will they not both fall into a ditch?²⁹²

6:40 A student is not above his teacher. But everyone, after he has been completely taught, will be like his teacher.²⁹³

6:41 Why are you looking at the speck of dust in your brother's eye, but you are not considering the beam of wood in your own eye?²⁹⁴

6:42 How is it that you can say to your brother,

Brother, let me take the speck of dust out of your eye,
when you are not even seeing the beam of wood that is in your eye?
What a hypocrite! First, take the beam of wood out of your eye. Then you will see clearly to take the speck of dust out of your brother's eye.²⁹⁵

6:43 Now, there is not a good tree that produces harmful fruit, and there is not a harmful tree that produces good fruit.²⁹⁶

6:44 Each tree is known by its own fruit. For example, they do not gather figs from thornbushes, and they do not pick grapes from a briar bush.²⁹⁷

6:45 A good man brings forth that which is good out of the good treasure of his heart, and the evil man brings forth that which is evil out of the evil treasure of his heart—because his mouth speaks from that which fills his heart.²⁹⁸

6:46 Why do you call me Lord, Lord, but you do not do what I say?²⁹⁹

6:47 In regard to everyone who comes to me, hears my words, and does them, I will show you what such a person is like.³⁰⁰

6:48 He is like a man who builds a house, who dug deep and laid the foundation on rock. When a flood came, the river of water burst against that house, and it was not able to disturb it on account of how well made it had been.³⁰¹

6:49 But the one he hears my words and does not do them is like a man who built a house on the ground without a foundation, and the river of water burst against it, and immediately it collapsed. And the destruction of that house was great.³⁰²

7:1 After he had completed everything that he said to those of the people who heard, he entered Capernaum.³⁰³ **7:2** Now, a centurion's slave, who was respected by him, was sick and about to die.³⁰⁴ **7:3** When he heard about Jesus, he sent the Jewish elders to him to ask him to come and heal his slave.³⁰⁵ **7:4** And after they came to Jesus, they earnestly urged him, saying,

He is worthy of your granting him this,³⁰⁶ **7:5** because he loves our nation, and he built the synagogue for us.³⁰⁷

7:6 So Jesus started on his way with them. And when he was not far from the house, the centurion sent friends, who said to him,

Sir, do not trouble yourself further, because I am not worthy of your coming under my roof.³⁰⁸ **7:7** For this reason, I did not even count myself worthy to come to you. But just say the word, and let my servant be healed.³⁰⁹ **7:8** I am a man who has been placed under authority and who has soldiers under me, and I say to this one, "Go," and he goes. And to another, "Come," and he comes. And to my slave, "Do this," and he does it.³¹⁰

7:9 When Jesus heard these things, he marveled at him. Then, he turned to the crowd who were following him and said,

I say to you, I have not found such great belief in Israel.³¹¹

7:10 When those who had been sent returned to the house, they found the slave in good health.³¹²

7:11 Next, Jesus went to a city called Nain, and both his disciples and the large crowd went with him.³¹³ **7:12** As he approached the city's gate, behold, a man who had died was being carried out. He was his mother's only son, and she was a widow. In addition, a sizeable crowd from the city was with her.³¹⁴

7:13 When the Lord saw her, he felt compassion for her and said to her,

Do not weep.³¹⁵

7:14 Then, he came and touched the bier, and those who were carrying it stood still. And he said,

Young man, I say to you, 'Arise.'³¹⁶

7:15 And the dead man sat up and began to speak. Thus, he gave him to his mother.³¹⁷

7:16 Fear gripped them all, and they began glorifying God, saying,

A great prophet has arisen among us!

and

God has visited His people.³¹⁸

7:17 And this report about him went out over all Judea and all the surrounding region.³¹⁹

7:18 John's students reported all these things to him. Summoning two of his students,³²⁰

7:19 John sent them to the Lord, saying,

Are you the Coming One, or should we wait for someone else?³²¹

7:20 When the men came to him, they said,

John the Baptist sent us to you, saying, "Are you the Coming One, or should we wait for someone else?"³²²

7:21 At that time, he healed many people of diseases, illnesses, and evil spirits, and he gave to many blind people the ability to see.³²³ **7:22** So he said to them,

Go and report to John what you have seen and heard—the blind receive sight <Isaiah 35:5>, the lame walk <Isaiah 35:6>, the lepers are cleansed, the deaf hear <Isaiah 35:5>, the dead are raised, and the poor have the good news proclaimed to them <Isaiah 61:1>.³²⁴ **7:23** And happy is he who is not offended by me.³²⁵

7:24 When John's messengers had left, he began saying to the crowds concerning John,

What did you go out into the desert to see? A reed swaying in the wind?³²⁶ **7:25** But what did you go out to see? A man dressed in fancy clothes? Behold, those who have beautiful clothes and who live in luxury are in royal palaces.³²⁷ **7:26** But what did you go out to see? A prophet? Yes! And I say to you, one who is more than a prophet.³²⁸

7:27 This is the one of whom it was written,

Behold, I am sending my *angelos* before you.

He will pave the way ahead of you <Malachi 3:1>.³²⁹

7:28 I say to you, no one who has been born of a woman is greater than John. However, the one who is the least in the Kingdom of God is greater than him.³³⁰

7:29 When all the people and the tax-collectors heard this, they acknowledged how right God is, because they had been baptized with the baptism of John.³³¹ **7:30** But the Pharisees and the scribes rejected God's counsel, because they had not been baptized by him.³³²

7:31 Therefore, to what shall I compare the people of this generation, and what are they like?³³³ **7:32** They are like children, who sit in the market place and call to one another, saying,

We played the flute for you, but you did not dance.

We sang a dirge, but you did not weep.³³⁴

7:33 John the Baptist comes along, eating no bread and drinking no wine, and you say,

He has a demon.³³⁵

7:34 The Son of Man comes along, eating bread and drinking wine, and you say, Look! A gluttonous man and a drunkard; a friend of tax-collectors and sinners.³³⁶

7:35 Yet, wisdom is vindicated by all its children.³³⁷

7:36 A certain Pharisee asked him to dine with him. So, he entered into the Pharisee's house and reclined on the floor at the table.³³⁸ **7:37** Now, take note of this. There was an evil woman in the city, and when she heard that he was dining in the Pharisee's house, she brought an alabaster vial of ointment.³³⁹ **7:38** Standing behind him at his feet and weeping, she began to wet his feet with her tears. She kept wiping his feet with her hair and kissing them and anointing them with the ointment.³⁴⁰ **7:39** When the Pharisee who had invited him to dine saw this, he said to himself,

If this man were a prophet, he would know what kind of woman this is who is touching him, that she is evil.³⁴¹

7:40 Jesus responded and said to him,

Simon, I have something to say to you.

And he said,

Say it, Teacher.³⁴²

7:41 Two people owed money to a lender. One of them owed him five hundred denarii, and the other owed him fifty.³⁴³ **7:42** When they were unable to repay him, he graciously forgave them both. So which one of them will love him more?³⁴⁴

7:43 Simon answered and said,

I would say that it will be the one whom he forgave more.

And he said,

That's good thinking.³⁴⁵

7:44 And turning toward the woman, he said to Simon,

See this woman. I entered your house, but you gave me no water for my feet. However, she has wet my feet with her tears and wiped them with her hair.³⁴⁶

7:45 You gave me no kiss, but ever since I entered, she has not stopped kissing my feet.³⁴⁷ **7:46** You did not anoint my head with oil, but she has anointed my feet with ointment.³⁴⁸ **7:47** Accordingly, I say to you, her many acts of evil have been forgiven, because she has loved much. However, he who is forgiven little loves little.³⁴⁹

7:48 Then he said to her,

Your evil has been forgiven.³⁵⁰

7:49 Then, those who were reclining on the floor at the table with him began to say among themselves,

Who is this who even forgives evil?³⁵¹

7:50 And he said to the woman,

Your belief has saved you. Go in peace.³⁵²

8:1 And it happened after this that he was going around from one city and village to another speaking publicly and proclaiming the good news of the Kingdom of God. And the twelve were with him,³⁵³ **8:2** along with some women who had been healed of evil spirits and illnesses, e.g., Mary, who was called Magdalene, from whom seven demons had gone out,³⁵⁴ **8:3** and Joanna, the wife of Kuza, who served Herod, and Susanna, and many other women, who were assisting them out of their private means.³⁵⁵

8:4 After a large crowd had come to him, including those who were traveling to him from various cities, he spoke by way of a parable,³⁵⁶

8:5 The sower went out to sow his seed, and as he sowed, some seed fell on the road, and it was trampled underfoot, and the birds of the sky ate it up.³⁵⁷

8:6 And other seed fell on rocks, and as soon as it grew, it dried up, because it had no moisture.³⁵⁸

8:7 And other seed fell in the midst of thorns, and the thorns grew up with it and choked it.³⁵⁹

8:8 And other seed fell into good soil, and when it grew, it produced a crop a hundred times as much.

And after saying these things, he called out,

He who has ears to hear, let him hear.³⁶⁰

8:9 His disciples were asking him as to what this parable meant.³⁶¹ **8:10** So he said,

To you it has been given to know the mysteries of the Kingdom of God, but to the rest—in parables, so that while seeing they may not see, and while hearing they may not understand <Isaiah 6:9>.³⁶²

8:11 Here is an explanation of the parable.³⁶³ The seed is God's message.

8:12 Those who are "on the road" are ones who, after they hear God's message, the devil comes and takes the message away from their hearts, so that they do not believe and are not saved.³⁶⁴

8:13 As for those who are "on the rocks," when they hear God's message, they receive it with joy. However, they have no roots, resulting in their believing for a season, but in a time of testing, they leave.³⁶⁵

8:14 Then that which fell among the thorns, when they hear God's message, as they proceed through life, they are choked by worries, wealth, and the pleasures of existence, and they produce no mature fruit.³⁶⁶

8:15 Finally, that which is in good soil, when they hear the message with a beautiful and good heart, they hold on to it and bear fruit with perseverance.³⁶⁷

8:16 No one, after lighting a lamp, covers it with a jar or puts it under the dining table. Instead, he puts it on a lampstand, so that those who come in may see the light.³⁶⁸

8:17 For there is nothing hidden that will not become evident, and there is no secret that will not be known and will come to light.³⁶⁹

8:18 Therefore, be careful how you listen, for whoever has, it will be given to him. And whoever does not have, that which he seems to have will be taken away from him.³⁷⁰

8:19 His mother and his brothers came to him, but they were unable to reach him on account of the crowd.³⁷¹ **8:20** And it was reported to him,

Your mother and your brothers are standing outside wishing to see you.³⁷²

8:21 But he answered and said to them,

My “mother” and my “brothers” are those who listen to God’s message and do it.³⁷³

8:22 Then it happened on one of the days that his disciples and he got into a boat, and he said to them,

Let us go over to the other side of the lake.

So they launched out.³⁷⁴ **8:23** As they were sailing along, he fell asleep. Then, a fierce gale of wind descended on the lake, and they began to be swamped and in danger.³⁷⁵

8:24 Consequently, they came to him and woke him up, saying,

Master, Master, we are perishing!

He got up and expressed his strong disapproval of the wind and the surging waves. So they stopped, and it became calm.³⁷⁶ **8:25** Then, he said to them,

Where is your belief?

But they were fearful and amazed, saying to one another,

Who is this, that he commands the winds and the water, and they obey him?³⁷⁷

8:26 Then, they sailed to the region of the Gerasenes, which is opposite Galilee.³⁷⁸ **8:27** When he got out on land, a certain man from the city met him. He was possessed with demons and had not put on any clothing for a long time. Also, he was not living in a house but among the graves.³⁷⁹ **8:28** Upon seeing Jesus, he cried out and fell before him, and he said in the loud voice,

What is it between you and me, Jesus, Son of God Most High? I beg you, do not punish me!³⁸⁰

8:29 Then he commanded the unclean spirit to come out of the man. Now, it had grabbed him many times. Indeed, while being guarded, he was bound with chains and shackles. Yet, he would break the bonds and be driven into the wilderness areas by the demon.³⁸¹

8:30 So Jesus asked him,

What is your name?

And he said,

Legion,

because many demons had entered into him.³⁸² **8:31** And they were imploring him not to command them to go away into the abyss.³⁸³ **8:32** Instead, there was a herd of many pigs nearby grazing on the mountain, and they implored him to permit them to enter into the pigs. So he gave them permission.³⁸⁴ **8:33** Then, the demons left the man and entered the pigs. As a result, the herd rushed down the steep bank into the lake and drowned.³⁸⁵

8:34 When the herdsmen saw what happened, they fled and reported this to the city and in the countryside.³⁸⁶ **8:35** They went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out, sitting at the feet of Jesus. He was clothed and in his right mind, and they became frightened.³⁸⁷ **8:36** Then, those who had seen how the demon-possessed man had been rescued told them about it.³⁸⁸ **8:37** And the whole multitude of the surrounding region of the Gerasenes asked him to leave them, because they were gripped with great fear. So, getting into a boat, he returned.³⁸⁹

8:38 But the man from whom the demons had gone out was begging him to go with him. However, he sent him away, saying,³⁹⁰

8:39 Return to your house and describe what great things God has done for you.

So he went away, proclaiming throughout the whole city what great things Jesus had done for him.³⁹¹

8:40 When Jesus returned, the crowd welcomed him, for they had been waiting for him.³⁹² **8:41** And, behold, there was a man by the name of Jairus, and he was a leader of the synagogue. Falling at Jesus' feet, he was urging him to come to his house,³⁹³ **8:42** because his only daughter, who was about twelve years old, was dying.³⁹⁴

8:43 Now, there was a woman who had had a flow of blood for twelve years, who had spent her entire living on doctors.³⁹⁵ **8:44** And she came up behind him and touched the fringe of his garment, and immediately her flow of blood stopped.³⁹⁶ **8:45** Then, Jesus said,

Who touched me?

And while they were all denying it, Peter said,

Master, the crowds are surrounding you and pressing in on you.³⁹⁷

8:46 But Jesus said,

Someone touched me, because I was aware of power having gone out of me.³⁹⁸

8:47 When the woman saw that she had not escaped notice, she came trembling and fell down before him. Then, in the presence of all the people, she stated why she had touched him and how she had been immediately healed.³⁹⁹ **8:48** So he said to her,

Daughter, your belief has healed you. Go in shalom.⁴⁰⁰

8:49 While he was still speaking, someone came from the synagogue leader's home and said,

Your daughter has died. Do not trouble the teacher anymore.⁴⁰¹

8:50 But, when Jesus heard what they said, he responded to him,

Do not fear. Only believe, and she will be healed.⁴⁰²

8:51 When he came to the house, he did not permit anyone to enter with him, except Peter, John, James, and the girl's father and mother.⁴⁰³ **8:52** They were all weeping and grieving for her, and he said,

Do not weep, because she has not died but is sleeping.⁴⁰⁴

8:53 And they were laughing, because they knew that she had died.⁴⁰⁵ **8:54** But he took her by the hand and called,

Child, arise.⁴⁰⁶

8:55 So her spirit returned, and she immediately got up. Then he gave orders for something to be given to her to eat.⁴⁰⁷ **8:56** Indeed, her parents were amazed, and he ordered them to tell no one what had happened.⁴⁰⁸

9:1 Then, he called together the twelve, and he gave them power and authority over all the demons and to heal diseases.⁴⁰⁹ **9:2** Plus, he sent them out to proclaim the Kingdom of God and to heal those who were ill.⁴¹⁰ **9:3** And he said to them,

Take nothing for your journey—no staff, no bag, no bread, no money, and not even two tunics.⁴¹¹ **9:4** Whatever house you enter, stay there and go out from there.⁴¹² **9:5** Whoever does not receive you, as you leave that city, shake the dust from your feet as a witness against them.⁴¹³

9:6 Departing, they were going through the villages, proclaiming the good news and healing everywhere.⁴¹⁴

9:7 Now, Herod the Tetrarch heard of all the things that were happening, and he was greatly perplexed, because it was being said by some that John had risen from the dead,⁴¹⁵ **9:8** and by some that Elijah had appeared, and by others that a prophet of the ancients had risen again.⁴¹⁶

9:9 But Herod said,

I myself had John beheaded. So who is this man about whom I hear such things?

And he was attempting to see him.⁴¹⁷

9:10 When the apostles returned, they described in detail what they had done. And taking them with him, he withdrew by himself to the city called Bethsaida.⁴¹⁸ **9:11** But the crowds

knew, and they followed him. And welcoming them, he was speaking to them about the Kingdom of God and curing those who were in need of healing.⁴¹⁹

9:12 Now, the day was ending, and the twelve came to him and said,

Send the crowd away, so that they may go into the surrounding villages and countryside and obtain lodging and food, because here we are in a desolate place.⁴²⁰

9:13 But he said to them,

You give them something to eat.

Then they said,

We have no more than five loaves and two fish, unless we go and buy food for all these people.⁴²¹

9:14 There were about five thousand men, and he said to his disciples,

Have them sit down in groups of about fifty each.⁴²²

9:15 They did so, and they all sat down.⁴²³ **9:16** Then, he took the five loaves and the two fish, and looking up to heaven, he blessed them, broke them, and gave them to his disciples to set before the crowd.⁴²⁴ **9:17** So they all ate their fill, and the broken pieces that were left over were picked up—twelve baskets full.⁴²⁵

9:18 Now, it happened while he was praying alone and his disciples were with him that he asked them,

Who are the crowds saying that I am?⁴²⁶

9:19 And they answered,

John the Baptist, and others are saying Elijah, while others are saying that a certain prophet of the ancients has arisen.⁴²⁷

9:20 Then, he said to them,

But who do you say that I am?

And Peter answered,

God's Messiah.⁴²⁸

9:21 But he strictly admonished them and instructed them not to say this to anyone,⁴²⁹

9:22 saying,

It is necessary that the Son of Man suffer greatly and be rejected by the elders, the chief priests, and the scribes and then be killed and raised up on the third day.⁴³⁰

9:23 In addition, he was saying to everyone,

If someone desires to come after me, let him deny himself, take up his cross each day, and follow me.⁴³¹ 9:24 For whoever desires to save his life will lose it, and whoever loses his life for my sake, he will save it.⁴³²

9:25 What does it profit a man to gain the whole cosmos, if he loses or forfeits himself?⁴³³ 9:26 Whoever is ashamed of me and my words, the Son of Man will be ashamed of him whenever he comes in his glory and the glory of the Father and the sacred *angeloi*.⁴³⁴ 9:27 But, I tell you the truth, there are some who are standing here who will not taste death until they see the Kingdom of God.⁴³⁵

9:28 About eight days after he said these things, he went up to the mountain to pray, and he took Peter, James, and John.⁴³⁶ 9:29 While he was praying, the appearance of his face became different, and his white garment began to flash like lightening.⁴³⁷ 9:30 And, behold, two men were talking with him, and they were Moses and Elijah,⁴³⁸ 9:31 who were being perceived in their glory. They were talking about his departure, which he was about to fulfill in Jerusalem.⁴³⁹ 9:32 Peter and his companions had become overcome with sleep, but they woke up and saw his glory and the two men standing with him.⁴⁴⁰

9:33 As they were leaving, Peter said to Jesus,

Master, it is good for us to be here. Let us make three tents—one for you, one for Moses, and one for Elijah.

He did not know what he was saying.⁴⁴¹

9:34 After he said these things, a cloud appeared and overshadowed them, and they became afraid as they entered the cloud.⁴⁴² 9:35 And a voice came out of the cloud and said,

This is My Son, whom I have chosen. Listen to him.⁴⁴³

9:36 Once the voice had occurred, Jesus was found alone. And they kept silent and reported to no one in those days anything that they had seen.⁴⁴⁴

9:37 The next day, after they came down from the mountain, a large crowd met him,⁴⁴⁵

9:38 and a man from the crowd shouted out,

Teacher, I beg you to look at my son, because he is my only one,⁴⁴⁶ 9:39 and a spirit seizes him, and he suddenly screams, and it throws him into convulsions with foaming at the mouth, and only with difficulty does it leave him after breaking him.⁴⁴⁷ 9:40 I begged your disciples to cast it out, but they were unable.⁴⁴⁸

9:41 Jesus answered and said,

Oh unbelieving and misled generation/race. How long will I be with you and endure you? Bring your son here.⁴⁴⁹

9:42 While he was still approaching, the demon slammed him down and threw him into convulsions. Jesus expressed his strong disapproval to the unclean spirit, and he healed the boy and gave him back to his father.⁴⁵⁰ 9:43 And they were all amazed at the greatness of God.

While everyone was marveling at all that he was doing, he said to his disciples,⁴⁵¹

9:44 Let these words sink into your ears—the Son of Man is about to be handed over to men.⁴⁵²

9:45 But they did not understand this statement, and it was concealed from them so that they would not comprehend it. And they were afraid to ask him about this statement.⁴⁵³

9:46 An argument started among them as to which one of them was the greatest.⁴⁵⁴ 9:47 And Jesus, knowing that it was an argument of their hearts, took a child and stood him by his side.⁴⁵⁵ 9:48 And he said to them,

Whoever receives this child in my name receives me, and whoever receives me receives Him who sent me. For the one who is the least among all of you, this is the one who is great.⁴⁵⁶

9:49 John answered and said,

Master, we saw someone casting out demons in your name, and we tried to prevent him, because he does not follow along with us.⁴⁵⁷

9:50 Jesus said to him,

Do not hinder him, because he who is not against you is with you.⁴⁵⁸

9:51 And it happened as the days of his ascension approached, that he set his face to proceed to Jerusalem.⁴⁵⁹ 9:52 He sent messengers (ἄγγελους) ahead of him, and after they proceeded, they entered into a village of Samaritans to make arrangements for him.⁴⁶⁰ 9:53 But they would not welcome him, because his intent was to proceed to Jerusalem.⁴⁶¹ 9:54 When his disciples James and John saw this, they said,

Master, do you want us to call for fire to come down from heaven and destroy them?⁴⁶²

9:55 Jesus turned and rebuked them,

You do not know of what spirit you are.⁴⁶³ 9:56 For the Son of Man did not come to destroy the lives of men, but to save them.

And they went on to another village.⁴⁶⁴

9:57 As they were proceeding on their way, someone said to him,

I will follow you wherever you go.⁴⁶⁵

9:58 And Jesus said to him,

The foxes have dens, and the birds of the sky build nests. But the Son of Man has nowhere to lay his head.⁴⁶⁶

9:59 And he said to another person,

Follow me.

And he said,

Permit me first to go and bury my father.⁴⁶⁷

9:60 And he said to him,

Let the dead bury their own dead, but you go and proclaim the Kingdom of God.⁴⁶⁸

9:61 And another person said,

Master, I will follow you, but first permit me to say good-bye to those at home.⁴⁶⁹

9:62 And Jesus said to him,

No one, after putting his hand to the plow and looking back, is qualified for the Kingdom of God.⁴⁷⁰

10:1 After these things, the Lord designated seventy others and sent them ahead of him in pairs to every city and place where he was about to go.⁴⁷¹ **10:2** And he was saying to them,

The harvest is plentiful, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into His harvest.⁴⁷² **10:3** Go. Behold, I am sending you out as lambs in the midst of wolves.⁴⁷³ **10:4** Carry no money bag, napsack, and no sandals, and greet no one on the way.⁴⁷⁴ **10:5** Whatever house you enter, say first, 'Shalom to this house.'⁴⁷⁵

10:6 And if a son of shalom is there, shalom will rest on him. But if not, it will return to you.⁴⁷⁶ **10:7** Stay in that house, eating and drinking what they give you, because the laborer is worthy of his wages. Do not move from house to house.⁴⁷⁷ **10:8** Whatever city you enter and they welcome you, eat whatever is set before you,⁴⁷⁸ **10:9** and heal in it those who are sick. And say to them, 'The Kingdom of God has come near to you.'⁴⁷⁹

10:10 Whatever city you enter and they do not welcome you, go out into its streets and say,⁴⁸⁰ **10:11** 'Indeed, the dust from your city which clings to our feet, we wipe off in regard to you. Nevertheless, know this—the Kingdom of God has come near to you.'⁴⁸¹ **10:12** I tell you that in that day it will be more tolerable for the people of Sodom than for that city.⁴⁸²

10:13 Damn you, Chorazin! Damn you, Bethsaida! Because, if the powerful acts which happened in your midst had occurred in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.⁴⁸³ **10:14** Nevertheless, it will be more tolerable for Tyre and Sidon at the judgment than for you.⁴⁸⁴ **10:15** And you, Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!⁴⁸⁵

10:16 The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me rejects the One who sent me.⁴⁸⁶

10:17 And the seventy returned with joy, saying,

Even the demons are subject to us in your name.⁴⁸⁷

10:18 And he said to them,

I was watching Satan fall from heaven like lightening.⁴⁸⁸ **10:19** Behold, I have given you the authority to tread on serpents and scorpions, and over all the power of the enemy. And nothing will harm you.⁴⁸⁹ **10:20** Nevertheless, do not rejoice in this, that the spirits are subject to you. But rejoice that your names have been inscribed in the heavens.⁴⁹⁰

10:21 In that hour he rejoiced in the Holy Spirit and said,

I confess to you Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent. Instead, you have revealed them to children. Yes, Father, because such was satisfying to You.⁴⁹¹

10:22 All things have been handed over to me by my Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wishes to reveal Him.⁴⁹²

10:23 Turning to his disciples, he said privately,

Well-off are the eyes which see what you see.⁴⁹³ **10:24** For I say to you that many prophets and kings desired to see what you see and did not see it, and to hear what you hear and did not hear it.⁴⁹⁴

10:25 And, behold, a certain expert in the Law stood up to test him and said,

What should I do in order to inherit eternal life?⁴⁹⁵

10:26 So he said to him,

What is written in the Law? How do you read it?⁴⁹⁶

10:27 And he answered,

You shall love Yahweh your God with all your heart, all your soul, all your strength, and all your mind. And your neighbor as yourself.⁴⁹⁷

10:28 Then he said to him,

You have answered correctly. Do this and you will live.⁴⁹⁸

10:29 But wishing to justify himself, he said to Jesus,

And who is my neighbor?⁴⁹⁹

10:30 Jesus replied and said,

A certain man was going down from Jerusalem to Jericho, and he fell among robbers. And they stripped him and beat him, and went away leaving him half-dead.⁵⁰⁰ 10:31 By chance, a certain priest was going down on that road, and when he saw him, he passed by on the other side.⁵⁰¹ 10:32 Likewise, a Levite came to the place, and when he saw him, he passed by on the other side.⁵⁰² 10:33 But a Samaritan, who was on a journey, came upon him, and when he saw him, he felt compassion.⁵⁰³ 10:34 He came to him and bandaged up his wounds, pouring olive oil and wine on them. Then, he put him on his own beast and brought him to an inn and took care of him.⁵⁰⁴ 10:35 The next day, he took out two denarii and gave them to the innkeeper and said, 'Take care of him, and whatever more you spend, I will repay you when I return.'⁵⁰⁵ 10:36 Which of these three proved to be a neighbor to the man who fell among the robbers?⁵⁰⁶

10:37 And he said to him,

The one who showed mercy towards him.

Then Jesus said to him,

Go and do likewise.⁵⁰⁷

10:38 As they were traveling, he entered into a particular village, and a woman by the name of Martha welcomed him.⁵⁰⁸ 10:39 She had a sister called Mary, who was seated at the Lord's feet and listening to what he was saying.⁵⁰⁹ 10:40 But Martha was all worried about the extent of her preparations. So she came over and said,

Lord, do you not care that my sister has left me alone to prepare? Then tell her to help me.⁵¹⁰

10:41 The Lord answered her and said,

Martha, Martha, you are worried and anxious about so many things.⁵¹¹ 10:42 But there is only one thing that is necessary, for Mary has chosen the good part, which will not be taken away from her.⁵¹²

11:1 Now, it happened when he was in a certain place praying, as he finished, one of his disciples said to him,

Lord, teach us to pray, just as John also taught his disciples.⁵¹³

11:2 So he said to them,

When you pray, say,

Father, may Your name be sacred,

May Your kingdom come.⁵¹⁴

11:3 Give us each day our bread for the next day.⁵¹⁵

11:4 Forgive us our sins, for we also forgive everyone who is indebted to us.

And do not bring us into a temptation, but deliver us from evil.⁵¹⁶

11:5 And he said to them,

Suppose one of you has a friend, and he comes to him in the middle of the night and says to him, "Friend, lend me three loaves,"⁵¹⁷ 11:6 for a friend of mine has shown up from a journey, and I have nothing to set before him."⁵¹⁸ 11:7 And from inside he answers and says, "Do not bother me. The door has already been shut, and my children are in bed with me. I cannot get up and give you anything."⁵¹⁹ 11:8 I say to you, even if he will not get up and give him anything because he is his friend, because of his ignoring social conventions, he will get up and give him as much as he needs.⁵²⁰

11:9 And so I say to you, ask and it will be given to you. Seek and you will find. Knock and it will be opened to you.⁵²¹ 11:10 For everyone who asks receives. And everyone who seeks finds. And to everyone who knocks, it will be opened.⁵²² 11:11 And if your son asks his own father among you for a fish, will he give him a snake instead of a fish?⁵²³ 11:12 Or if he asks for an egg, will he give him a scorpion?⁵²⁴ 11:13 Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give the Holy Spirit to those who ask him.⁵²⁵

11:14 And he was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke, and the crowds were amazed.⁵²⁶ 11:15 But some of them said,

He casts out the demons by the ruler of the demons, Beelzebul.⁵²⁷

11:16 Others were testing him and demanding a sign from heaven from him.⁵²⁸ 11:17 But he knew their thoughts and said to them,

Every kingdom which is divided against itself is destroyed, and a house divided against itself falls.⁵²⁹ 11:18 If Satan is indeed divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul.⁵³⁰ 11:19 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore, they will be your judges.⁵³¹ 11:20 But if I cast out demons by the finger of God, then the Kingdom of God has arrived amongst you.⁵³²

11:21 When a strong man who is fully armed guards his own palace, his possessions are safe.⁵³³ 11:22 But when someone stronger than he attacks him and conquers him, he takes away all his armor on which he relied. And he divides up his plunder.⁵³⁴

11:23 He is who is not with me is against me. And he who does not gather with me scatters.⁵³⁵

11:24 When an unclean spirit goes out of a man, it passes through waterless places seeking rest. And when it does not find it, it says, "I will return to my house from which I came."⁵³⁶

11:25 And when it comes, it finds the house swept and put in order.⁵³⁷ 11:26 Then it goes and takes along seven other spirits more evil than itself, and they go in and live there. And the last state of that man becomes worse than the first.⁵³⁸

11:27 And it happened while he was saying these things, one of the women in the crowd lifted up her voice and said to him,

Blessed is the womb which bore you and the breasts at which you nursed.⁵³⁹

11:28 But he said,

On the contrary, blessed are those who hear the message of God and guard it.⁵⁴⁰

11:29 As the crowds were increasing, he began to say,

This generation is an evil generation, and no sign will be given to it except the sign of Jonah.⁵⁴¹ **11:30** For just as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation.⁵⁴² **11:31** The queen of the south will be raised at the judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon. And behold something greater than Solomon is here.⁵⁴³

11:32 The men of Nineveh will rise up at the judgment with this generation and condemn it, because they repented as a result of the preaching of Jonah. And behold something greater than Jonah is here.⁵⁴⁴

11:33 No one after lighting a lamp puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light.⁵⁴⁵

11:34 The lamp of the body is the eye. When your eye is singular, then your whole body is full of light. But when it is evil, then your body is full of darkness.⁵⁴⁶ **11:35** Be careful that the light in you is not darkness.⁵⁴⁷ **11:36** Therefore if your whole body is full of light, having no part that is full of darkness, it will all be full of light, as when the lamp illumines you with its rays.⁵⁴⁸

11:37 After he had spoken, a Pharisee asked him to dine with him. He entered and reclined at the table.⁵⁴⁹ **11:38** When the Pharisee saw, he was surprised because he had not first washed before the meal.⁵⁵⁰ **11:39** And the Lord said to him,

Now you Pharisees clean the outside of the cup and the platter. But the inside of you is full of robbery and evil.⁵⁵¹ **11:40** You fools. Did not He who made the outside also make the inside.⁵⁵² **11:41** But give the things that are inside as alms, and behold all things are clean for you.⁵⁵³ **11:42** But woe to you Pharisees, because you tithe mint, rue, and every kind of vegetable, and you disregard the justice and love of God. But these are things you should have done without neglect.⁵⁵⁴

11:43 Woe to you Pharisees, because you love the seat of honor in the synagogues and the respectful greetings in the market places.⁵⁵⁵ **11:44** Woe to you, because you are like concealed tombs, and the people who walk on them are unaware.⁵⁵⁶

11:45 One of the experts in the Law responded and said to him,

Teacher, when you say these things, you are insulting us also.⁵⁵⁷

11:46 And he said,

Woe to you also, experts in the Law, because you weigh men down with burdens that are hard to carry, while you yourselves do not touch the burdens with one of your fingers.⁵⁵⁸ **11:47** Woe to you, because you build the tombs of the prophets, and it was your fathers who killed them.⁵⁵⁹ **11:48** Therefore you are witnesses and prove out of the deeds of your fathers, because they killed them and you build their tombs.⁵⁶⁰ **11:49** For this reason the wisdom of God indeed said, "I will send to them prophets and apostles, and some of them they will kill, and some of them they will persecute,"⁵⁶¹ **11:50** so that the blood of all the prophets shed from the foundation of the world may be sought out from this generation—⁵⁶² **11:51** from the

blood of Abel to the blood of Zechariah, who was killed between the altar and the house. Yes, I say to you, it will be sought out from this generation.⁵⁶³

11:52 Woe to you, experts in the Law, because you have taken away the key of knowledge. You yourselves did not enter, and you have hindered those who are entering.⁵⁶⁴

11:53 When he left there, the scribes and the Pharisees began to be very hostile and to attack him with questions concerning many things.⁵⁶⁵ **11:54** They were plotting against him in order to catch him in something that he said.⁵⁶⁶

12:1 In the midst of these things, after thousands of the crowd had gathered together so that they were stepping on one another, he began saying to his disciples,

Pay attention to yourselves regarding the leaven of the Pharisees, which is hypocrisy.⁵⁶⁷ **12:2** There is nothing covered up which will not be revealed, and nothing hidden which will not become known.⁵⁶⁸ **12:3** Accordingly, whatever you speak in the darkness will be heard in the light. And that which you speak in the inner rooms will be proclaimed on the rooftops.⁵⁶⁹

12:4 I say to you, my friends, do not fear those who kill the body and after that have nothing more that they can do.⁵⁷⁰ **12:5** But I will show you whom to fear. Fear Him, who, after He kills, has the authority to cast you into Gehenna. Yes, I say to you, fear Him.⁵⁷¹ **12:6** Are not five sparrows sold for two copper coins? Yet, not one of them is forgotten before God.⁵⁷² **12:7** Indeed, the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows.⁵⁷³

12:8 I say to you, everyone who confesses me before men, the Son of Man will confess him before the *angeloi* of God.⁵⁷⁴ **12:9** But the one who denies me before men will be denied before the *angeloi* of God.⁵⁷⁵ **12:10** Everyone who speaks a statement against the Son of Man, it will be forgiven him. But it will not be forgiven the one who speaks against the Holy Spirit.⁵⁷⁶ **12:11** Whenever they bring you before the synagogues, the rulers, and the authorities, do not be anxious for how you defend yourselves or what you say,⁵⁷⁷ **12:12** for the Holy Spirit will teach you in that hour the things that you must say.⁵⁷⁸

12:13 And someone in the crowd said to him,

Teacher, tell my brother to divide the inheritance with me.⁵⁷⁹

12:14 He said to him,

Man, who appointed me judge or divider over you?⁵⁸⁰

12:15 Then he said to them,

Watch out and guard against all going beyond moral boundaries, because in the midst of someone's having an abundance, his life does not come from the possessions that are his.⁵⁸¹

12:16 So he told them a parable, saying,

The land of a certain rich man produced good crops.⁵⁸² **12:17** And he was reasoning in his own mind, "What shall I do, because I do not have a place where I can store my crops?"⁵⁸³ **12:18** So he said, "This is what I will do. I will tear down my barns and build larger ones. And

I will store all my grain and goods there.⁵⁸⁴ **12:19** Then I will say to myself, ‘Self, you have many good things laid up for many years. Relax. Eat, drink, and be merry.’”⁵⁸⁵

12:20 But God said to them, “You fool. Tonight your self is demanded back from you. And the things which you have prepared will belong to someone else.”⁵⁸⁶ **12:21** Such is the one who stores up valuable things for himself instead of being wealthy toward God.⁵⁸⁷

12:22 And he said to his disciples,

Therefore, I say to you, do not be anxious for yourself, as to what you will eat, nor for your body, as to what you will wear,⁵⁸⁸ **12:23** because the self is more than food, and the body is more than clothing.⁵⁸⁹ **12:24** Consider the ravens, that they neither sow nor reap. They have no inner room nor barn. Yet, God feeds them. How much more valuable are you than birds.⁵⁹⁰ **12:25** And which of you by being anxious is able to add an hour to his life’s span?⁵⁹¹ **12:26** Therefore, if you are powerless in the face of the least of things, why are you anxious about the rest?⁵⁹² **12:27** Consider the lilies, how they grow. They neither labor nor spin. But I say to you, not even Solomon in all his glory clothed himself like one of these.⁵⁹³ **12:28** But if God thus clothes the grass in the field, which exists today and tomorrow is thrown into the furnace, how much more you, oh men of little belief.⁵⁹⁴

12:29 And do not seek what you will eat and what you will drink, and do not keep worrying,⁵⁹⁵ **12:30** because the nations of the world eagerly seek all these things, but your Father knows that you need these things.⁵⁹⁶ **12:31** Instead, seek His kingdom, and these things will be added to you.⁵⁹⁷ **12:32** Do not be afraid, little flock, because your Father is delighted to give you the kingdom.⁵⁹⁸

12:33 Sell your possessions, and give money to the poor. Make yourselves coin bags which do not wear out, an incorruptible treasure in the heavens, where no thief comes near, nor moth destroys.⁵⁹⁹ **12:34** For where your treasure is, there also will be your heart.⁶⁰⁰

12:35 Be in a state of your waists secured <Exodus 12:11> and your lamps burning.⁶⁰¹ **12:36** And you will be like men waiting for their master when he returns from the wedding feast, so that when he comes and knocks, they may immediately open the door for him.⁶⁰² **12:37** Blessed are those slaves whom the master finds alert when he comes. Truly I say to you that he will wrap himself around and have them recline at the table. And he will come to them and serve them.⁶⁰³ **12:38** Blessed are those slaves, whether he comes in the second or the third watch and finds them in this manner.⁶⁰⁴ **12:39** And know this, that if the head of the house had known at what time the thief was coming, he would not have allowed his house to be broken into.⁶⁰⁵ **12:40** You too be ready, for the Son of Man is coming at an hour that you do not think.⁶⁰⁶

12:41 Then Peter said to him,

Lord, are you telling this parable to us or also to everyone else?⁶⁰⁷

12:42 And the Lord said,

Who then is the faithful and wise house manager, whom his master put in charge of his servants, to give them their food allotment at the proper time?⁶⁰⁸ **12:43** Blessed is that slave whom the master finds so doing when he comes.⁶⁰⁹ **12:44** Truly I say to you that he will put him in charge of all his possessions.⁶¹⁰

12:45 But if that slave says in his heart, “My master will be a long time in coming,” and he begins to beat both the male and female slaves, and to eat and drink and get drunk,⁶¹¹ **12:46** the master of that slave will come on a day when he does not expect him and at an hour he does not know, and he will cut him in half and assign him a place with the unbelievers.⁶¹²

12:47 Therefore, that slave who knew his master’s desire and did not get ready or act according to his desire will be whipped many times.⁶¹³ **12:48** But the one who did not know it and committed deeds worthy of a beating will be whipped a few times. From everyone who has been give much, much will be required. And to whom they entrusted much, of him they will ask all the more.⁶¹⁴

12:49 I did not come to cast fire upon the earth, but how I wish that it were already kindled.⁶¹⁵

12:50 I have a baptism to undergo, and how distressed I am until it is accomplished.⁶¹⁶ **12:51** Do you suppose that I came to grant shalom on the earth? No, I say to you, but rather division.⁶¹⁷ **12:52** From now on there will be five people in one house who are divided, three against two and two against three.⁶¹⁸ **12:53** They will be divided, a father against his son and the son against his father, the mother against her daughter and her daughter against her mother, a mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law.⁶¹⁹

12:54 And he was also saying to the crowds,

When you see a cloud rising in the west, immediately you say, “A rainstorm is coming.” And so it turns out.⁶²⁰ **12:55** And when you see a south wind blowing, you say, “It will be hot day.” And so it turns out.⁶²¹ **12:56** Hypocrites! You know how to understand the appearance of the earth and the sky, but why do you not know how to understand this season?⁶²² **12:57** And why do not discern what is right from within yourselves?⁶²³

12:58 Now while you are going with your opponent to appear before the magistrate, on your way make an effort to settle with him, lest he drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison.⁶²⁴ **12:59** I say to you that you will not get out of there until you have paid the last cent.⁶²⁵

13:1 At the same time there were some present who reported to him about the Galileans whose blood Pilate mixed with their sacrifices.⁶²⁶ **13:2** And he responded and said to them,

Do you suppose that these Galileans were greater sinners than all the other Galileans because they suffered these things?⁶²⁷ **13:3** I tell you, No, but unless you repent, you will all likewise die.⁶²⁸ **13:4** Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were more deserving than all the men in Jerusalem?⁶²⁹ **13:5** I tell you, No, but unless you repent, all of you will perish likewise.⁶³⁰

13:6 And he was telling them this parable,

A certain man had a fig tree which had been planted in his vineyard, and he came looking for fruit on it. But he found none.⁶³¹ **13:7** Then he said to the vineyard-keeper, “For three years I have come looking for fruit on this fig tree, and I have found none. Cut it down. Why does it even take up space on the ground?”⁶³² **13:8** And he answered and said to him, “Sir, let it alone for this year too, until I dig around it and put in fertilizer.⁶³³ **13:9** And if it bears fruit during that time, great. But if not, then, yes, you shall cut it down.”⁶³⁴

13:10 And he was teaching in one of the synagogues on the Sabbath.⁶³⁵ 13:11 Behold, there was a woman who had a spirit of illness for eighteen years. And she was bent over and unable to straighten up completely.⁶³⁶ 13:12 When Jesus saw her, he called her over and said to her,

Woman, you have been released from your illness.⁶³⁷

13:13 He laid his hands on her, and immediately she was caused to straighten up, and she was glorifying God.⁶³⁸ 13:14 But the leader of the synagogue, being angry that Jesus had healed on the Sabbath, responded and said to the crowd,

There are six days in which it is necessary to work. So come during them and be healed, but not on the Sabbath day.⁶³⁹

13:15 However, the Lord responded to him and said,

You hypocrites, does not each of you let his ox or donkey out of the stall on the Sabbath and lead him to water?⁶⁴⁰ 13:16 And this woman, being a daughter of Abraham, whom Satan had bound for eighteen long years, was it not necessary to free her from this bond on the Sabbath day?⁶⁴¹

13:17 By saying these things, all those opposing him were being humiliated, and the entire crowd was rejoicing at all the glorious things which were being done by him.⁶⁴²

13:18 As a result, he was saying,

What is the Kingdom of God like, and to what shall I compare it?⁶⁴³ 13:19 It is like the seed of a mustard plant, which a man took and threw into his own garden. And it grew and became a tree. And the birds of the sky nested in its branches <Ezekiel 17:23>.⁶⁴⁴

13:20 And again he said,

To what shall I compare the Kingdom of God?⁶⁴⁵ 13:21 It is like yeast, which a woman took and hid in three measures of flour until it was all leavened.⁶⁴⁶

13:22 And he was passing through from one city and village to another, teaching and making the trip to Jerusalem.⁶⁴⁷ 13:23 And someone said to him,

Sir, is it a few who are being saved?⁶⁴⁸

And he said to them,

13:24 Strive to enter through the narrow door, because many, I tell you, will seek to enter and will not be able.⁶⁴⁹ 13:25 Once the head of the house gets up and closes the door, and you begin to stand outside and knock on the door, saying, "Lord, open up for us," then he will answer and say to you, "I do not know where you are from."⁶⁵⁰ 13:26 Then you will begin to say, "We ate and drank in your presence, and you taught in our streets."⁶⁵¹ 13:27 And he will say, "I tell you, I do not know where you are from. Depart from me, all you who do evil."⁶⁵²

13:28 In that place there will be weeping and grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the Kingdom of God, while you are being thrown out.⁶⁵³ 13:29

And they will come from the east, the west, the north, and the south, and they will sit down in the Kingdom of God.⁶⁵⁴ **13:30** Behold, the last shall be first, and the first shall be last.⁶⁵⁵

13:31 In that hour, some Pharisees approached and said to him,

Go away and leave here, because Herod wants to kill you.⁶⁵⁶

13:32 So he said to them,

Go and tell that fox, Behold, I am casting out demons and bringing about cures today and tomorrow. And on the third day, I will reach my goal.⁶⁵⁷ **13:33** Nevertheless, it is necessary for me to journey today, tomorrow, and the next day, because it is not appropriate for a prophet to perish outside Jerusalem.⁶⁵⁸

13:34 Jerusalem, Jerusalem, who kills the prophets and stones those sent to it. How often I have desired to gather together your children in the manner a hen gathers her brood under her wings. But you have not been willing.⁶⁵⁹ **13:35** Behold, your house is abandoned, and I say to you, you will not see me until it occurs when you say, "Blessed is he who comes in the name of the Lord <Psalm 118:26>."⁶⁶⁰

14:1 And when he went into a certain house of the leaders of the Pharisees on the Sabbath to eat bread, they were watching him closely.⁶⁶¹ **14:2** And, behold, in front of him was a certain man suffering from edema [interstitium fluid].⁶⁶² **14:3** Jesus responded and said to those trained in the Torah and the Pharisees,

Is it moral to heal on the Sabbath, or not?⁶⁶³

14:4 But they remained silent. So Jesus took hold of him, healed him, and sent him away.⁶⁶⁴ **14:5** And he said to them,

Which of you will have a son or an ox fall into a well and will not immediately pull him out on a Sabbath day?⁶⁶⁵

14:6 And they were unable to make a reply to this.⁶⁶⁶ **14:7** Then, he began telling the invited guests a parable when he noticed how they were choosing the places of honor, saying to them,⁶⁶⁷

14:8 When you are invited by someone to a wedding feast, do not sit in the place of honor, lest someone more distinguished than you has been invited by him,⁶⁶⁸ **14:9** and the one who invited you comes and says to you,

Give your place to this man.

Then, in disgrace, you begin to occupy the last place.⁶⁶⁹ **14:10** Instead, when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you,

Friend, move up higher.

Then, you will have honor in the sight of all who are at the table with you.⁶⁷⁰

14:11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.⁶⁷¹

14:12 And he was also saying to the one who invited him,

When you give a luncheon or a dinner, do not invite your friends, your brothers, your relatives, and your rich neighbors. Otherwise they may invite you, and that will be your repayment.⁶⁷²

14:13 But when you give a banquet, invite the poor, the crippled, the lame, and the blind.⁶⁷³

14:14 Then, you will be blessed, because they do not have the ability to repay you, for you will be repaid in the resurrection of the righteous.⁶⁷⁴

14:15 When one of those reclining at the table heard these things, he said to him,

Blessed is the one who eats bread in the Kingdom of God.⁶⁷⁵

14:16 And he said to him,

A certain man was giving a huge dinner, and he invited many guests.⁶⁷⁶ 14:17 Then, he sent his servant at the dinner hour to say to those who were invited,

Come, for it is now ready.⁶⁷⁷

14:18 But they all alike began to make excuses. The first one said to him,

I have bought a field, and I need to go out and look at it. Please consider me excused.⁶⁷⁸

14:19 And another said,

I have bought five yoke of oxen, and I am going to try them out. Please consider me excused.⁶⁷⁹

14:20 And another said,

I have married a wife, and therefore I am unable to come.⁶⁸⁰

14:21 So the slave returned and reported these things to his master. Then the head of the household became angry, and he said to his slave,

Go quickly into the squares and streets of the city, and bring in here the poor, the crippled, the blind, and the lame.⁶⁸¹

14:22 And the servant said,

Master, what you commanded has been done, and there is still room.⁶⁸²

14:23 The master said to his slave,

Go out to the highways and the hedges, and compel them to come in, so that my house may be filled.⁶⁸³ 14:24 For I tell you that none of those men who were invited shall taste of my banquet.⁶⁸⁴

14:25 Now large crowds were going along with him, and he turned and said to them,⁶⁸⁵

14:26 If anyone comes to me and does not hate his own father, mother, children, brothers, sisters, and even his own life, he cannot be my disciple.⁶⁸⁶ **14:27** He who does not carry his own cross and come after me cannot be my disciple.⁶⁸⁷

14:28 For which one of you, when he wants to build a building for his farm, does not first sit down and figure out the cost, if he has enough to complete it?⁶⁸⁸ **14:29** His purpose is so that, after he has laid his foundation and is not able to finish the building, all who are watching do not begin to ridicule him,⁶⁸⁹ **14:30** saying,

This man began to build and was not able to finish.⁶⁹⁰

14:31 Or what king, when he goes out to meet another king in battle, does not first sit down and consider if he is able with ten thousand men to encounter the one coming against him with twenty thousand men?⁶⁹¹ **14:32** And if he is not able, while the other is still far away, he sends an ambassador, and he asks for terms of peace.⁶⁹²

14:33 So then, none of you can be my disciple, who does not renounce everything that he is about.⁶⁹³

14:34 Therefore, salt is good. But if the salt becomes tasteless, with what will it be seasoned?⁶⁹⁴ **14:35** It is useful for neither the ground nor the manure pile. They throw it out.

He who has ears to hear, let him hear.⁶⁹⁵

15:1 All the tax-collectors and immoral people were coming near him to hear him.⁶⁹⁶ **15:2** But the Pharisees and scribes were grumbling, saying,

This man welcomes immoral people and eats with them.⁶⁹⁷

15:3 So he told them this parable.⁶⁹⁸

15:4 What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open country and go after the one which is lost until he finds it?⁶⁹⁹ **15:5** And when he finds it, he lays it on his shoulders, rejoicing.⁷⁰⁰ **15:6** And when he gets home, he calls together his friends and his neighbors, saying to them,

Rejoice with me, because I have found my sheep which was lost.⁷⁰¹

15:7 I say to you that, in the same way, there will be more joy over one immoral person who repents than over ninety-nine righteous persons who need no repentance.⁷⁰²

15:8 Or what woman, if she has ten drachmas and loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it?⁷⁰³ **15:9** And when she finds it, she calls together her friends and neighbors, saying,

Rejoice with me, because I have found the drachma which I had lost.⁷⁰⁴

15:10 I say to you that, in the same way, there is joy in the presence of the angels of God over one immoral person who repents.⁷⁰⁵

15:11 Then he said,

A certain man had two sons,⁷⁰⁶ 15:12 and the younger one said to his father,

Father, give me the share of the estate which falls to me.

And he divided his property between them.⁷⁰⁷ 15:13 Not many days later, the younger son gathered everything together and traveled into a far away country. There, he squandered his estate with reckless living.⁷⁰⁸ 15:14 After he had spent everything, a severe famine occurred in that country, and he began to become impoverished.⁷⁰⁹ 15:15 So he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed the pigs.⁷¹⁰ 15:16 And he longed to be filled with the pods which the pigs were eating. But no one was giving any to him.⁷¹¹ 15:17 When he came to his senses, he said,

How many of my father's hired laborers have more than enough, and I am dying here from hunger!⁷¹² 15:18 I will get up and go to my father, and I will say to him,

I have sinned against heaven and in your sight.⁷¹³ 15:19 I am no longer worthy to be called your son. Make me like one of your hired laborers.⁷¹⁴

15:20 So he got up and went to his father. But while he was still a long way off, his father saw him and felt compassion for him. And he ran and fell on his neck and kissed him.⁷¹⁵ 15:21 Then, the son said to him,

Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son.⁷¹⁶

15:22 But the father said to his servants,

Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.⁷¹⁷ 15:23 And bring the fattened calf, kill it, and let us eat and rejoice,⁷¹⁸ 15:24 because this son of mine was dead and has come back to life. He was lost and now is found.

And they began to rejoice.⁷¹⁹ 15:25 Now his older son was in the field, and when he came and approached the house, he heard music and dancing.⁷²⁰ 15:26 So he summoned one of the servants and was inquiring what these things could be.⁷²¹ 15:27 And he said to him,

Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.⁷²²

15:28 But he became angry and was not wanting to go in. And his father came out and was urging him.⁷²³ 15:29 But he answered his father,

Behold, for so many years I have been serving you, and I have never neglected one of your commands. Yet, you have never given me a young goat, so that I may rejoice with my friends.⁷²⁴ 15:30 But when this son of yours, who has devoured your wealth with prostitutes, comes, you kill the fattened calf for him.⁷²⁵

15:31 And he said to him,

Child, you have always been with me, and all that is mine is yours.⁷²⁶ **15:32** But we had to celebrate and rejoice, because this brother of yours was dead and now lives. He was lost and now is found.⁷²⁷

16:1 And he was also saying to his disciples,

There was a certain wealthy man who had a household manager. And this manager was accused before him of squandering his possessions.⁷²⁸ **16:2** And he called him and said to him,

What is this I hear about you? Give an accounting of your managing, because you can no longer be my household manager.⁷²⁹

16:3 The manager said to himself,

What shall I do, because my master is taking away my job of household manager? I am not strong enough to dig, and I am ashamed to beg.⁷³⁰ **16:4** I know what I'll do, so that when I am removed from the household management, they will welcome me into their homes.⁷³¹

16:5 And he summoned each one of his master's debtors, and he said to the first,

How much do you owe my master?⁷³²

16:6 And he said,

A hundred measures of olive oil.

So he said to him,

Take your bill, sit down quickly, and write fifty.⁷³³

16:7 Then he said to another,

How much do you owe?

And he said,

A hundred measures of wheat.

So he said to him,

Take your bill and write eighty.⁷³⁴

16:8 And the master commended the unrighteous manager, because he acted shrewdly, for the sons of this age are shrewder towards their own type than the sons of light.⁷³⁵ **16:9** Indeed, I say to you, make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may welcome you into the eternal dwellings.⁷³⁶

16:10 The one who is faithful in the least of things is also faithful in much. And the one who is unrighteous in the least of things is also unrighteous in much.⁷³⁷ **16:11** Therefore, if you

have not been faithful in unrighteous mammon, who will make you faithful with the true thing?⁷³⁸ **16:12** And if you have not been faithful in that which belongs to another, who will give you that which is your own?⁷³⁹

16:13 No servant can serve two masters. Either he will hate the one and love the other, or he will cling to the one and despise the other. You cannot serve God and mammon.⁷⁴⁰

16:14 Now, the Pharisees, who were lovers of money, were listening to all these things, and they were mocking him.⁷⁴¹ **16:15** And he said to them,

You are those who justify themselves before men, but God knows your hearts. For that which is considered of great value among men is an abomination before God.⁷⁴² **16:16** The Torah and the Prophets have existed until John. Since that time the good news of the Kingdom of God is being proclaimed, and everyone is forcing his way into it.⁷⁴³ **16:17** Nevertheless, it is easier for heaven and earth to pass away than for one small stroke of the Torah to fail.⁷⁴⁴ **16:18** Everyone who divorces his wife and marries another woman commits adultery. And he who marries a woman who is divorced from her husband commits adultery.⁷⁴⁵

16:19 There was a certain wealthy man, and he wore purple and fine linen, rejoicing in his luxury each day.⁷⁴⁶ **16:20** And a certain poor man by the name of Lazarus was laid at his gate, covered with sores⁷⁴⁷ **16:21** and longing to be satisfied with those things falling from the table of the wealthy man. Besides, even the dogs were coming and licking his sores.⁷⁴⁸

16:22 It happened that the poor man died and was carried away by angels into the bosom of Abraham. And the wealthy man also died and was buried.⁷⁴⁹ **16:23** In Hades, he lifted up his eyes, being in torment, and he saw Abraham from far away and Lazarus in his bosom.⁷⁵⁰ **16:24** And he shouted out and said,

Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool off my tongue, because I am in agony in this flame.⁷⁵¹

16:25 But Abraham said,

Child, remember that during your life you received your good things, and Lazarus likewise his bad things. But now he is being comforted here, and you are in agony.⁷⁵²

16:26 And in addition to all these things, there is a permanent great chasm between us and you, so that those who desire to come over from here to you are unable, and no one may cross from there to us.⁷⁵³

16:27 Then he said,

I beg you, father, that you send him to my father's house,⁷⁵⁴ **16:28** for I have five brothers, so that they will not also come to this place of torment.⁷⁵⁵

16:29 But Abraham said,

They have Moses and the Prophets. Let them listen to them.⁷⁵⁶

16:30 And he said,

No, father Abraham, but if someone goes to them from the dead, they will repent.⁷⁵⁷

16:31 But he said to him,

If they do not listen to Moses and the Prophets, they will not be persuaded if someone rises from the dead.⁷⁵⁸

17:1 He said to his disciples,

It is inevitable that scandals come, but damn him through whom they come.⁷⁵⁹ 17:2 It would be better for him if a millstone were hung around his throat and he were thrown into the sea, than he scandalize one of these little ones.⁷⁶⁰

17:3 Pay attention to yourselves. If your brother sins against you, rebuke him. And if he repents, forgive him.⁷⁶¹ 17:4 And if he sins against you seven times and returns to you seven times, saying, "I repent," forgive him.⁷⁶²

17:5 And the apostles said to the Lord,

Increase our belief.⁷⁶³

17:6 And the Lord said,

If you have belief like a mustard seed, you may say to this mulberry tree, "Be uprooted and be planted in the sea," and it will obey you.⁷⁶⁴

17:7 Which of you, having a slave plowing or shepherding, who after he has come in from the field, will say to him, "Come immediately and sit down to eat?"⁷⁶⁵ 17:8 But will he not say to him, "Prepare something for me to eat and dress properly and serve me while I eat and drink. And afterward you may eat and drink?"⁷⁶⁶ 17:9 He does not thank the slave because he did the things which were commanded, does he?⁷⁶⁷ 17:10 So you too, when you have done all which was commanded you, you will say, "We are unworthy slaves. We have done only what we ought to have done."⁷⁶⁸

17:11 While he was on his way to Jerusalem, he was passing between Samaria and Galilee.⁷⁶⁹ 17:12 As he entered a certain village, ten leprous men, who stood at a distance, met him.⁷⁷⁰ 17:13 And they raised their voices, saying,

Jesus, Master, have mercy on us.⁷⁷¹

17:14 And when he saw them, he said to them,

Go and show yourselves to the priests.⁷⁷²

17:15 One of them, when he saw that he was healed, returned and glorified God with a loud voice.⁷⁷³ 17:16 And he fell on his face at his feet and gave thanks to him. Now, he was a Samaritan.⁷⁷⁴ 17:17 Jesus responded and said,

Were there not ten cleansed? So, the nine, where are they?⁷⁷⁵ 17:18 Was no one found who returned to give glory to God except this foreigner?⁷⁷⁶

17:19 And he said to him,

Stand up and go. Your belief has saved you.⁷⁷⁷

17:20 Having been questioned by the Pharisees as to when the Kingdom of God was coming, he answered and said to them,

The Kingdom of God is not coming with observable actions.⁷⁷⁸ **17:21** Nor will they say, “Behold, there it is.” For, behold, the Kingdom of God is in your midst.⁷⁷⁹

17:22 And he said to his disciples,

The days will come when you will long to see one of the days of the Son of Man, and you will not see it.⁷⁸⁰ **17:23** They will say to you, “Behold, there it is,” or “Behold, here it is.” Don’t leave, and do not follow them.⁷⁸¹ **17:24** For just as the lightning flashes out of one part of the sky and shines to another part of the sky, so will be the Son of Man in his day.⁷⁸² **17:25** But first he must suffer many things and be rejected by this ethnic group.⁷⁸³

17:26 And just as it happened in the days of Noah, so also will it be in the days of the Son of Man.⁷⁸⁴ **17:27** They were eating, drinking, marrying, and being given in marriage until the day that Noah entered the ark, and the flood came and destroyed them.⁷⁸⁵ **17:28** Likewise, just as it happened in the days of Lot, they were eating, drinking, buying, selling, planting, and building.⁷⁸⁶ **17:29** But on the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all.⁷⁸⁷

17:30 It will be just the same on the day the Son of Man will be revealed.⁷⁸⁸ **17:31** On that day, the one who is on the housetop and his things are in the house, let him not go down and take them out. Also, the one who is in the field, let him not turn back for the things behind him.⁷⁸⁹ **17:32** Remember Lot’s wife.⁷⁹⁰ **17:33** Whoever pursues preserving his existence will lose it. And whoever loses it will keep it alive.⁷⁹¹ **17:34** I say to you, on that night, there will be two people in one bed. One will be taken, and the other will be left.⁷⁹² **17:35** There will be two women in the same place. One will be taken, and the other will be left.⁷⁹³ **17:36** Two men will be in the field. One will be taken, and the other will be left.⁷⁹⁴

17:37 They responded and said to him,

Where, Lord?

And he said to them,

Where the body is, there also will the vultures be gathered.⁷⁹⁵

18:1 And he told a parable to them in order to make the point that it is necessary for them always to pray and not become discouraged,⁷⁹⁶ **18:2** saying,

There was a certain judge in a certain city, who himself did not fear God and did not respect man.⁷⁹⁷ **18:3** Also there was a widow in that city, and she was constantly coming to him and saying,

Give me justice against my legal opponent.⁷⁹⁸

18:4 But he was unwilling for a while. Then, after these things he said to himself,

Even though I do not fear God, nor do I respect man,⁷⁹⁹ 18:5 yet, because this widow causes me trouble, I will give her justice so that she will not finally come and give me a black eye.⁸⁰⁰

18:6 And the Lord said,

Listen to what the unjust judge is saying.⁸⁰¹ 18:7 Will not God provide justice for His elect who cry to him day and night, and will He delay over them?⁸⁰² 18:8 I say to you that He will provide justice quickly [in short order]. But when the Son of Man comes, will he then find belief on the land?⁸⁰³

18:9 And he also told this parable for the benefit of certain ones who trusted in themselves that they were righteous and viewed others with contempt,⁸⁰⁴

18:10 Two men went up into the temple to pray, one a Pharisee and the other a tax collector.⁸⁰⁵ 18:11 The Pharisee was standing and praying these things to himself,

God, I thank You that I am not like other people: thieves, unjust, adulterers, or even like this tax collector.⁸⁰⁶ 18:12 I fast twice between Sabbaths. I tithe of everything I receive.⁸⁰⁷

18:13 But the tax collector, standing afar off, was not even willing to lift his eyes towards heaven, but he was beating his breast and saying,

God, be merciful to me, the sinner.⁸⁰⁸

18:14 I say to you, this man went down to his house justified. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.⁸⁰⁹

18:15 And they were bringing even their babies to him so that he could touch them. But when the disciples saw, they were rebuking them.⁸¹⁰ 18:16 But Jesus actually called for them, saying,

Permit the children to come to me, and do not hinder them, for the Kingdom of God belongs to such as these.⁸¹¹ 18:17 Truly I say to you, whoever does not welcome the Kingdom of God like a child will never enter into it.⁸¹²

18:18 A certain ruler questioned him, saying,

Good Teacher, what should I do in order to inherit eternal life?⁸¹³

18:19 And Jesus said to him,

Why do you call me good? No one is good except God alone.⁸¹⁴ 18:20 You know the commandments—Do not commit adultery, do not murder, do not steal, do not bear false witness, honor your father and mother <Exodus 20:12-16; Deuteronomy 5:16-20>.⁸¹⁵

18:21 And he said,

I have guarded these things from my youth.⁸¹⁶

18:22 When Jesus heard this, he said to him,

One thing you still lack. Sell all that you have and distribute it to the poor, and you will have treasure in the heavens. And come and follow me.⁸¹⁷

18:23 But when he heard these things, he became very sad, because he was extremely wealthy.⁸¹⁸ 18:24 Jesus looked at him when he became very sad and said,

How difficult it is for those who have wealth to enter into the Kingdom of God.⁸¹⁹ 18:25 In fact, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.⁸²⁰

18:26 Those who heard this said,

Then who can be saved?⁸²¹

18:27 And he said,

The things that are impossible for man are possible for God.⁸²²

18:28 Peter said,

We have left our possessions and followed you.⁸²³

18:29 And he said to them,

Truly I say to you, there is no one who has left his house, wife, brothers, parents, or children for the sake of the Kingdom of God,⁸²⁴ 18:30 who will not receive many times as much in this season and in the coming age—eternal life.⁸²⁵

18:31 Then he took aside the twelve and said to them,

Behold, we are going up to Jerusalem, and everything which has been written about the Son of Man will be completed.⁸²⁶ 18:32 For he will be handed over to the Gentiles and will be mocked, insulted, and spat upon.⁸²⁷ 18:33 And after they have flogged him with a whip, they will kill him, and on the third day he will rise from the dead.⁸²⁸

18:34 But they understood none of these things, and this statement had been hidden from them. And they did not comprehend the things that were said.⁸²⁹ 18:35 As he was approaching Jericho, a certain blind man was sitting, begging.⁸³⁰ 18:36 And hearing a crowd going by, he was inquiring what was going on.⁸³¹ 18:37 They told him that Jesus of Nazareth was passing by.⁸³² 18:38 And he cried out, saying,

Jesus, Son of David, have mercy on me!⁸³³

18:39 But those who were leading the way were sternly telling him to be quiet. But he kept crying out all the more,

Son of David, have mercy on me!⁸³⁴

18:40 So Jesus stopped and commanded that he be brought to him. And when he came near, he asked him,⁸³⁵

18:41 What do you want me to do for you?

And he said,

Lord, I want to receive my sight.⁸³⁶

18:42 And Jesus said to him,

Receive your sight. Your belief has healed you.⁸³⁷

18:43 And immediately he received his sight and was following him, glorifying God. And when all the people saw it, they gave praise to God.⁸³⁸

19:1 And he entered Jericho and was passing through.⁸³⁹ 19:2 And behold, there was a man whose name was Zaccheus. He was a chief tax collector and was wealthy.⁸⁴⁰ 19:3 He was trying to see who Jesus was, but he was unable because of the crowd, for he was small in stature.⁸⁴¹ 19:4 So he ran ahead and climbed up a sycamore tree in order to see him, for he was about to pass through that way.⁸⁴² 19:5 And when he came to the place, Jesus looked up and said to him,

Zaccheus, hurry and come down, for today I must stay at your house.⁸⁴³

19:6 So he hurried and came down and welcomed him rejoicing.⁸⁴⁴ 19:7 And when they saw it, they were all grumbling and saying,

He has entered to lodge with a man who is immoral.⁸⁴⁵

19:8 Zaccheus stood up and said to the Lord,

Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded someone, I will give him back four times as much.⁸⁴⁶

19:9 And Jesus said to him,

Today, salvation has come to this house, because, indeed, he is a son of Abraham.⁸⁴⁷ 19:10 For the Son of Man has come to seek and to save the ruined.⁸⁴⁸

19:11 While they were listening to these things, he went on to tell a parable, because they were near Jerusalem, and they supposed that the Kingdom of God was going to appear immediately.⁸⁴⁹ 19:12 So he said,

A certain man of noble birth went to a distant land in order to receive a kingdom for himself and then return.⁸⁵⁰ 19:13 And he called ten of his slaves and gave them ten minas and said to them,

Be pragmatic until I come.⁸⁵¹

19:14 But his citizens hated him and sent a delegation after him, saying,

We do not want this man to be our king.⁸⁵²

19:15 And after receiving the kingdom, he returned and called to himself these slaves to whom he had given the money in order to know what they had gained by being pragmatic with it.⁸⁵³ 19:16 The first one came to him and said,

Master, your mina has made ten minas more.⁸⁵⁴

19:17 And he said to him,

Well done, good slave. Because you were faithful in the least of things, be in authority over ten cities.⁸⁵⁵

19:18 And the second came and said,

Your mina has made five minas.⁸⁵⁶

19:19 So he said to this one,

And you are to be over five cities.⁸⁵⁷

19:20 And another came and said,

Behold your mina which I stored away in a handkerchief,⁸⁵⁸ 19:21 because I was afraid of you, that you are a strict man. You take up what you have not laid down, and you reap what you have not sown.⁸⁵⁹

19:22 He said to him,

By your mouth I will judge you, you evil slave. You knew that I am a strict man, taking up what I did not lay down, and reaping what I did not sow.⁸⁶⁰ 19:23 Then why did you not place my money on the table, and after I came, I would have collected it with interest.⁸⁶¹

19:24 Then he said to those present,

Take the mina from him and give it to the one who has ten minas.⁸⁶²

19:25 And they said to him,

Master, he has ten minas.⁸⁶³

19:26 I tell you that to everyone who has, more will be given, but from the one who does not have, even what he has will be taken away.⁸⁶⁴ 19:27 But as for these enemies of mine who do not want me to be king over them, bring them here and strike them down in my presence.⁸⁶⁵

19:28 After he had said these things, he proceeded on ahead, going up to Jerusalem.⁸⁶⁶

19:29 And as he approached Bethphage and Bethany, towards the mountain called Olive, he sent two of his disciples,⁸⁶⁷ 19:30 saying,

Go into the village ahead of you. As you enter it, you will find a colt which has been tied, on which no one has ever sat. Untie it and lead it to me.⁸⁶⁸ 19:31 And if someone asks you, “Why are you untying it,” you will say, “Because the Lord needs it.”⁸⁶⁹

19:32 And those who were sent went away and found it just as he told them.⁸⁷⁰ 19:33 As they were untying the colt, its owners said to them,

Why are you untying the colt?⁸⁷¹

19:34 And they said,

The Lord has need of it.⁸⁷²

19:35 They led it to Jesus, and they threw their cloaks on it and put Jesus on it.⁸⁷³ 19:36 As he was going, they were spreading their cloaks on the road.⁸⁷⁴ 19:37 And as soon as he was coming near, towards the descent of the Mount of Olives, the whole multitude of disciples began rejoicing, praising God with a loud voice for all the miracles which they had seen,⁸⁷⁵ 19:38 saying,

Blessed is the king who comes in the name of the Lord <Psalm 118:26>. Shalom in heaven, and glory in the highest.⁸⁷⁶

19:39 And some of the Pharisees in the crowd said to him,

Teacher, rebuke your disciples.⁸⁷⁷

19:40 But he answered and said,

I tell you, if these become silent, the rocks will cry out.⁸⁷⁸

19:41 And as he came near, he saw the city and wept over it,⁸⁷⁹ 19:42 saying,

If you knew in this day the things which make for shalom! But now they have been hidden from your eyes.⁸⁸⁰ 19:43 Because days will come upon you, and your enemies will set up a barricade against you, and surround you and hem you in on every side.⁸⁸¹ 19:44 And they will burn you to the ground and your children within you. And they will not leave one stone upon another within you, because you did not recognize the season of your visitation.⁸⁸²

19:45 And Jesus entered into the temple and began to throw out the sellers,⁸⁸³ 19:46 saying to them,

It is written, And My house will be a house of prayer <Isaiah 56:7>, but you have made it a cave of robbers <Jeremiah 7:11>.⁸⁸⁴

19:47 And he was teaching daily in the temple, and the chief priests, the scribes, and the leading men of the people were seeking to destroy him.⁸⁸⁵ 19:48 But they could not find anything which they could do, because all the people were hanging on every word.⁸⁸⁶

20:1 On one of the days while he was teaching the people in the temple and proclaiming the good news, the chief priests and scribes with the elders stood opposite him⁸⁸⁷ **20:2** and said to him,

Tell us by what authority are you doing these things, or who is giving you this authority?⁸⁸⁸

20:3 Jesus answered and said to them,

I will ask you something, and you tell me,⁸⁸⁹ **20:4** Was the baptism of John from heaven or from men?⁸⁹⁰

20:5 And they reasoned among themselves,

If we say, "From heaven," he will say, "Why did you not believe him?"⁸⁹¹ **20:6** But if we say, "From men," all the people will stone us to death, because they are convinced that John is a prophet.⁸⁹²

20:7 So they answered that they did not know where it was from.⁸⁹³ **20:8** And Jesus said to them,

Nor will I tell you by what authority I do these things.⁸⁹⁴

20:9 And he began to tell this parable to the people,

A certain man planted a vineyard and leased it to tenant farmers, and he went on a journey for a long time.⁸⁹⁵ **20:10** In the season, he sent a slave to the tenant farmers, so that they would give him from the fruit of the vineyard. But the tenant farmers beat him and sent him away empty-handed.⁸⁹⁶ **20:11** And he proceeded to send another slave. Yet they beat him, treated him dishonorably, and sent him away empty-handed.⁸⁹⁷ **20:12** And he proceeded to send a third slave, and they injured him and threw him out.⁸⁹⁸ **20:13** So the Master said,

What shall I do? I will send my beloved son. Perhaps they will respect him.⁸⁹⁹

20:14 But when the tenant farmers saw him, they reasoned among themselves, saying,

This is the heir. Let us kill him so that the inheritance will be ours.⁹⁰⁰

20:15 And they threw him out of the vineyard and killed him. Therefore, what will the master of the vineyard do to them?⁹⁰¹ **20:16** He will come and destroy these tenant farmers, and he will give the vineyard to others.

When they heard it, they said,

May it never be!⁹⁰²

20:17 But he looked at them and said,

The stone which the builders rejected, this became the chief cornerstone <Psalm 118:22>.⁹⁰³

20:18 Everyone who falls on that stone will be broken to pieces, and on whom it falls, it will crush him.⁹⁰⁴

20:19 That very hour, the scribes and chief priests sought to lay hands on him, but they feared the people. For they understood that he spoke this parable against them.⁹⁰⁵ **20:20** So they watched him and sent spies who pretended to be righteous, so that they might catch him in a statement, so that they could deliver him to the rule and authority of the governor.⁹⁰⁶ **20:21** And they asked him, saying,

Teacher, we know that you speak and teach correctly, and you are not partial to anyone, but you teach the way of God with truth.⁹⁰⁷ **20:22** Is it lawful for us to pay taxes to Caesar, or not?⁹⁰⁸

20:23 But he perceived their craftiness and said to them,⁹⁰⁹

20:24 Show me a denarius. Whose image and inscription is on it?

They said, "Caesar's."⁹¹⁰ **20:25** And he said to them,

Then render to Caesar the things of Caesar and the things of God to God.⁹¹¹

20:26 And they were unable to catch him in a statement in the presence of the people. Plus, they were amazed at his answer and became silent.⁹¹² **20:27** Then, some Sadducees, who declare that there is no resurrection, approached him,⁹¹³ **20:28** saying,

Teacher, Moses wrote for us,

If someone's brother dies, having a wife, and he is childless, his brother should take his wife and raise up children for his brother <Deuteronomy 25:5>.⁹¹⁴ **20:29** Now there were seven brothers, and the first took a wife. But he died childless.⁹¹⁵ **20:30** And the second⁹¹⁶ **20:31** and the third took her, and likewise the seventh also died, leaving no children.⁹¹⁷ **20:32** Afterwards, the woman also died.⁹¹⁸ **20:33** Therefore, regarding the woman, in the resurrection, whose wife will she be, because the seven all had her as a wife?⁹¹⁹

20:34 And Jesus said to them,

The sons of this age marry and are given in marriage.⁹²⁰ **20:35** But those who are considered worthy to attain to that age and the resurrection of the dead neither marry nor are given in marriage,⁹²¹ **20:36** because they are unable to die anymore, for they are equal to angels and are sons of God, being sons of the resurrection.⁹²²

20:37 But as for the dead who are raised, Moses indeed made it known on the basis of the bush, where he calls Yahweh the God of Abraham, the God of Isaac, and the God of Jacob <Exodus 3:6>.⁹²³ **20:38** Therefore, He is not the God of the dead, but of the living, for everyone lives because of Him.⁹²⁴

20:39 Some of the scribes responded and said,

Teacher, you have spoken well,⁹²⁵

20:40 for they no longer had the courage to question him.⁹²⁶ **20:41** Then he said to them,

How is it that they say that the Messiah is the Son of David?⁹²⁷ **20:42** For David himself says in the book of Psalms,

Yahweh said to my Lord, Sit at My right hand⁹²⁸ 20:43 until I make your enemies a footstool for your feet <Psalm 110:1>.⁹²⁹

20:44 Therefore, David calls him “Lord.” But how is he his son?⁹³⁰

20:45 While all the people were listening to him, he said to his disciples,⁹³¹

20:46 Beware of the scribes, who like to walk around in robes, who love respectful greetings in the market places, the chief seats in the synagogues, and places of honor at dinners.⁹³²

20:47 They devour widow’s houses and offer long prayers with false motives. These will receive greater condemnation.⁹³³

21:1 And he looked up and saw the wealthy putting their gifts into the treasury.⁹³⁴ 21:2 And he saw a certain poor widow putting in two lepta.⁹³⁵ 21:3 And he said,

Truly I say to you, this poor widow has put in more than all of them.⁹³⁶ 21:4 For they all put in out of their abundance for their gifts, but she put in out of what she lacks, all of what she has to live on.⁹³⁷

21:5 And while some were talking about the temple, that it had been adorned with beautiful stones and sacred gifts, he said,⁹³⁸

21:6 As for these things which you are observing, days will come when there will be not one stone left upon another stone, which will not be torn down.⁹³⁹

21:7 They questioned him, saying,

Teacher, when therefore will these things happen, and what will be the sign when these things are about to take place?⁹⁴⁰

21:8 And he said,

See that you are not misled, for many will come in my name, saying,

I am he (ἐγώ εἰμι),

and,

The time is near.

Do not go after them.⁹⁴¹ 21:9 When you hear of wars and rebellions, do not be terrified, for these things must take place first. But the end does not immediately follow.⁹⁴²

21:10 Then he was saying to them,

Nation will arise against nation, and kingdom against kingdom.⁹⁴³ 21:11 There will be great earthquakes, and in various places famines and plagues. There will be terrifying sights and great signs from heaven.⁹⁴⁴

21:12 But before all these things, they will lay their hands on you and persecute you, handing you over to the synagogues and prisons, bringing you before kings and governors for my name's sake.⁹⁴⁵ **21:13** It will lead to an opportunity for you for your bearing witness.⁹⁴⁶ **21:14** Therefore, commit in your hearts not to prepare ahead of time to defend yourselves,⁹⁴⁷ **21:15** because I will give you that which you will say and wisdom which none of your opponents will be able to oppose or refute.⁹⁴⁸ **21:16** But you will be betrayed even by parents, brothers, relatives, and friends, and they will put some of you to death.⁹⁴⁹ **21:17** And you will be hated by all because of my name.⁹⁵⁰ **21:18** Yet not a hair of your head will be destroyed.⁹⁵¹ **21:19** By your endurance you will acquire your existences.⁹⁵²

21:20 But when you see Jerusalem surrounded by armies, then know that her destruction is near.⁹⁵³ **21:21** Then let those in Judea flee to the mountains, and those in her midst depart, and let not those in the outlying areas enter into her,⁹⁵⁴ **21:22** because these are days of vengeance so that all things which have been written may be fulfilled.⁹⁵⁵

21:23 Woe to those who are pregnant and to those who are nursing babies in those days, for there will be a great calamity on the land and wrath to this people.⁹⁵⁶ **21:24** And they will fall by the edge of the sword, and they will be led captive into all the nations. And Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled.⁹⁵⁷

21:25 Then there will be signs with the sun, moon, and stars, and distress of the Gentiles on the earth in perplexity at the roaring sound of the sea and the waves <cf. Isaiah 13:10; Ezekiel 32:7; Joel 2:10,31; 3:15>,⁹⁵⁸ **21:26** while men faint from fear and the expectation of things which are coming on the world. For the powers of the heavens will be shaken <cf. Isaiah 34:4>.⁹⁵⁹ **21:27** And then they will see the Son of Man coming in a cloud <Daniel 7:13> with power and great glory.⁹⁶⁰ **21:28** And when these things begin to happen, stand up and lift up your heads, because your redemption is drawing near.⁹⁶¹

21:29 And he told them a parable,

Look at the fig tree and all the trees.⁹⁶² **21:30** As soon as they put forth leaves and you see it, you know for yourselves that summer is now near.⁹⁶³ **21:31** So also, when you see these things happening, know that the Kingdom of God is near.⁹⁶⁴

21:32 Truly I say to you, this race/generation will not disappear until all these things occur.⁹⁶⁵ **21:33** Heaven and earth will disappear, but my words will not disappear.⁹⁶⁶

21:34 Pay attention to yourselves, lest your hearts be weighed down with unbridled indulgence, drunkenness, and the anxieties of this life, so that that day comes upon you⁹⁶⁷ **21:35** like a trap. For it will come on all those who dwell on the whole face of the land.⁹⁶⁸ **21:36** Stay awake in the whole season, praying that you may have the strength to escape all these things that are about to take place and to stand before the Son of Man.⁹⁶⁹

21:37 During the day he was teaching in the temple, but at night he would go out and spend the night on the mountain which is called Olive.⁹⁷⁰ **21:38** And all the people would come early in the morning to him in the temple to listen to him.⁹⁷¹

22:1 Now the Feast of Unleavened Bread, which is called Passover, was approaching.⁹⁷² **22:2** And the chief priests and scribes were seeking how they could do away with him, for they were afraid of the people.⁹⁷³ **22:3** And Satan entered into Judas who was called Iscariot, who was from the number of the twelve.⁹⁷⁴ **22:4** So he went away and spoke with

the chief priests and officers how he could betray him to them.⁹⁷⁵ **22:5** And they were delighted and agreed to give him silver.⁹⁷⁶ **22:6** And he consented and was seeking a good opportunity to betray him to them apart from the crowd.⁹⁷⁷

22:7 And the day of Unleavened Bread approached, when it was necessary to sacrifice the Passover lamb.⁹⁷⁸ **22:8** And he sent Peter and John, saying,

Go and prepare the Passover for us so that we may eat it.⁹⁷⁹

22:9 And they said to him,

Where do you want us to prepare it?⁹⁸⁰

22:10 And he said to them,

Behold, when you enter the city, a man will meet you, carrying a jar of water. Follow him into the house in which he goes.⁹⁸¹ **22:11** And you shall say to the owner of the house,

The teacher says to you, “Where is the guest room where I may eat the Passover with my disciples?”⁹⁸²

22:12 And he will show you a large furnished room upstairs. Prepare it there.⁹⁸³

22:13 So they went away and found it just as he had told them, and they prepared the Passover.⁹⁸⁴ **22:14** When the hour had come, he reclined at the table and the apostles with him.⁹⁸⁵ **22:15** And he said to them,

I have really wanted to eat this Passover with you before I suffer.⁹⁸⁶ **22:16** For I say to you that I definitely will not eat it until it is fulfilled in the Kingdom of God.⁹⁸⁷

22:17 And he took the cup and gave thanks for it. And he said,

Take this and share it among yourselves,⁹⁸⁸ **22:18** for I say to you that I definitely will not drink of the fruit of the vine from now until the Kingdom of God comes.⁹⁸⁹

22:19 And he took the bread, and after giving thanks for it, he broke it and gave it to them, saying,

This is my body which is being given for you. Do this as a reminder of me.⁹⁹⁰

22:20 Likewise, after they had eaten, he took the cup, saying,

This cup which is being poured out for you is the New Covenant because of my blood.⁹⁹¹ **22:21** Yet, behold, the hand of the one betraying me is with mine on the table,⁹⁹² **22:22** for, indeed, the Son of Man is proceeding according to that which has been determined. But woe to that man by whom he is betrayed.⁹⁹³

22:23 And they began to discuss among themselves which one of them it might be who was going to do this.⁹⁹⁴ **22:24** And there also arose among them a dispute as to which one of them was regarded to be the greatest.⁹⁹⁵ **22:25** And he said to them,

The kings of nations exercise control over them, and those who have authority over them are called 'Benefactors.'⁹⁹⁶ **22:26** But it must not be like this for you. Instead, the one who is greatest among you, let him be like the youngest. And the one who is the leader, let him be like a servant.⁹⁹⁷ **22:27** For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am in your midst as the one who serves.⁹⁹⁸

22:28 You are those who have always remained with me through my trials.⁹⁹⁹ **22:29** And just as my Father has formally decreed that a kingdom be brought about for me, I formally decree for you¹⁰⁰⁰ **22:30** that you eat and drink at my table in my kingdom. And you will sit on thrones ruling over the twelve tribes of Israel.¹⁰⁰¹

22:31 Simon, Simon, Satan has demanded to sift you like wheat.¹⁰⁰² **22:32** But I have prayed for you that your belief may not fail. And you, once you have turned back, strengthen your brothers.¹⁰⁰³

22:33 But he said to him,

Lord, with you I am ready to go to prison and to death.¹⁰⁰⁴

23:34 And he said,

I say to you, Peter, a rooster will not crow today until you have denied three times that you know me.¹⁰⁰⁵

23:35 And he said to them,

When I sent you out without a money-belt, coin bag, and sandals, you did not lack anything, did you?

And they said,

No, nothing.¹⁰⁰⁶

22:36 And he said to them,

Whoever has a money-belt, let him take it with him. Likewise also a coin bag, and whoever does not have a sword, let him sell his garment and buy one.¹⁰⁰⁷ **22:37** For I say to you, this which has been written must be fulfilled in me, and he was numbered with criminals <Isaiah 53:12>, for that which concerns me has its fulfillment.¹⁰⁰⁸

22:38 And they said,

Lord, behold, here are two swords.

And he said to them,

It is enough.¹⁰⁰⁹

22:39 And he went out and proceeded as was his custom to the Mount of Olives. And the disciples also followed him.¹⁰¹⁰ **22:40** When he arrived at the place, he said to them,

Pray that you not enter into temptation.¹⁰¹¹

22:41 And he withdrew from them about a stone's throw, and he got down on his knees and was praying,¹⁰¹² **22:42** saying,

Father, if You are willing, remove this cup from me. But let not my desire be done, but Yours.¹⁰¹³

22:43 Then an angel from heaven appeared to him, and he was strengthening him.¹⁰¹⁴

22:44 And being in agony, he was praying fervently, and his sweat became like drops of blood falling down on the ground.¹⁰¹⁵ **22:45** Then, he stood up from his prayer. And when he came to his disciples, he found them sleeping from sorrow.¹⁰¹⁶ **22:46** And he said to them,

Why are you sleeping? Get up and pray that you may not enter into temptation.¹⁰¹⁷

22:47 While he was still speaking, behold, a crowd approached. And the one from the twelve called Judas was going before them. And he came near Jesus to kiss him.¹⁰¹⁸

22:48 And Jesus said to him,

Judas, are you handing over the Son of Man with a kiss?¹⁰¹⁹

22:49 When those who were around saw what was about to happen, they said,

Lord, if we strike with the sword, is that ok?¹⁰²⁰

22:50 And one of them struck the high priest's slave, and he cut off his right ear.¹⁰²¹ **22:51** But Jesus responded and said,

Stop this!

And he touched his ear and healed him.¹⁰²² **22:52** Then Jesus said to the chief priests, officers of the temple, and elders who had come against him,

Have you come out with swords and clubs as you would against an insurrectionist?¹⁰²³ **22:53** While I was with you daily in the temple, you did not lay hands on me. But this hour and the power of darkness belong to you.¹⁰²⁴

22:54 After they arrested him, they led him away and brought him to the house of the high priest. And Peter was following at a distance.¹⁰²⁵ **22:55** And after they kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting in their midst.¹⁰²⁶

22:56 And a female slave, when she saw him sitting in the light, looked at him intently and said,

This man was with him, too.¹⁰²⁷

22:57 But he denied it, saying,

Woman, I do not know him.¹⁰²⁸

22:58 A little later, another person saw him and said,

You, too, are one of them.

But Peter said,

Man, I am not.¹⁰²⁹

22:59 After about an hour had passed, another person began insisting, saying,

Certainly this man was with him, for he is a Galilean too.¹⁰³⁰

22:60 And Peter said,

Man, I do not know what you are talking about.

And immediately, while he was still speaking, a rooster crowed.¹⁰³¹ 22:61 And the Lord turned and looked at Peter. And Peter remembered the Lord's statement, how he told him,

Before a rooster crows today, you will deny me three times.¹⁰³²

22:62 And he went out and wept bitterly.¹⁰³³ 22:63 Now, the men who were holding him were mocking him and beating him.¹⁰³⁴ 22:64 And they blindfolded him and were asking him, saying,

Prophecy. Who is the one who hit you?¹⁰³⁵

22:65 And they were saying many other things to him as they spoke rebelliously.¹⁰³⁶ 22:66 When the day arrived, the council of elders of the people, both the chief priests and the scribes, came together. And they led him away to their Sanhedrin.¹⁰³⁷ 22:67 And they said,

If you are the Messiah, tell us.

And he said to them,

If I tell you, you will not believe.¹⁰³⁸ 22:68 And if I ask you a question, you will not answer.¹⁰³⁹ 22:69 From now on, the Son of Man will be seated at the right hand of the power of God <Psalm 110:1>.¹⁰⁴⁰

22:70 And they all said,

So are you the Son of God?

And he said to them,

You are saying it. I am (ἐγώ εἰμι).¹⁰⁴¹

22:71 Then they said,

What further testimony do we need? We have heard it ourselves from his own mouth.¹⁰⁴²

23:1 And the whole group of them rose up and led him to Pilate.¹⁰⁴³ **23:2** And they began to accuse him, saying,

We found this man misleading our nation and forbidding paying taxes to Caesar, saying that he himself is the Messiah, the king.¹⁰⁴⁴

23:3 So Pilate asked him, saying,

Are you the king of the Jews?

And he answered him and said,

You are saying it.¹⁰⁴⁵

23:4 Then Pilate said to the chief priests and the crowds,

I find no reason to charge this man.¹⁰⁴⁶

23:5 But they kept on insisting, saying,

He stirs up the people, teaching all over Judea, starting from Galilee to here.¹⁰⁴⁷

23:6 When Pilate heard it, he asked if he was a Galilean.¹⁰⁴⁸ **23:7** And when he learned that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was in Jerusalem in those days.¹⁰⁴⁹ **23:8** Now Herod was very glad when he saw Jesus, for he had wanted to see him for a long time, because he had been hearing about him and hoped to see some sign performed by him.¹⁰⁵⁰ **23:9** So he questioned him with many statements, but he answered him nothing.¹⁰⁵¹ **23:10** And the chief priests and scribes were standing there, accusing him vehemently.¹⁰⁵² **23:11** And Herod with his soldiers, after treating him with contempt and mocking him, dressed him in a gorgeous robe and sent him back to Pilate.¹⁰⁵³ **23:12** Now Herod and Pilate became friends with one another that very day, for previously they had been enemies with each other.¹⁰⁵⁴

23:13 And Pilate called together the chief priests and rulers of the people¹⁰⁵⁵ **23:14** and said to them,

You brought this man to me as one who incites the people to rebellion, and behold, having examined him before you, I have found no guilt in this man regarding the charges which you make against him.¹⁰⁵⁶ **23:15** No, nor has Herod, for he sent him back to us. And behold, nothing deserving of death has been done by him.¹⁰⁵⁷ **23:16** Therefore, I will instruct him and release him.¹⁰⁵⁸

23:17 However, it was necessary for him to release one prisoner to them at the feast.¹⁰⁵⁹

23:18 But they cried out all-together, saying,

Away with this man, and release for us Barabbas.¹⁰⁶⁰

23:19 He was the one who had been thrown into prison for a certain insurrection in the city and for murder.¹⁰⁶¹ **23:20** But Pilate, wanting to release Jesus, addressed them again.¹⁰⁶² **23:21** However, they kept calling out, saying,

Crucify, crucify him.¹⁰⁶³

23:22 And he said to them a third time,

Why? What evil has he done? I have found no cause for death in him. Therefore, I will instruct him and let him go.¹⁰⁶⁴

23:23 But they were insistent, with loud voices asking for him to be crucified. And their voices began to prevail.¹⁰⁶⁵ **23:24** So Pilate pronounced sentence for their request to be granted.¹⁰⁶⁶ **23:25** And he released the man whom they had asked for, who had been thrown in prison for insurrection and murder, and he handed over Jesus according to their desire.¹⁰⁶⁷ **23:26** As they were leading him away, they took hold of a certain Simon the Cyrenian, coming in from the country, and they placed on him the cross to carry behind Jesus.¹⁰⁶⁸

23:27 A large crowd of people was following him, and of women who were mourning and lamenting him.¹⁰⁶⁹ **23:28** And Jesus turned to them and said,

Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.¹⁰⁷⁰ **23:29** For behold, days are coming in which they will say,

Blessed are the barren and the wombs that never bore and the breasts that never nursed.¹⁰⁷¹

23:30 Then they will begin to say to the mountains, "Fall on us," and to the hills, "Cover us" <Hosea 10:8>.¹⁰⁷²

23:31 For if they do these things when the tree is green, what will they do when it is dry?¹⁰⁷³

23:32 Two others also, who were criminals, were led away with him to be put to death.¹⁰⁷⁴

23:33 When they came to the place called The Skull, there they crucified him and the criminals, one on the right and one on the left.¹⁰⁷⁵ **23:34** And Jesus was saying,

Father, forgive them, for they know not what they are doing.

And they cast lots for his garments and divided them up among themselves <Psalm 22:18>.¹⁰⁷⁶ **23:35** And the people stood by, looking on. The rulers were also mocking him, saying,

He saved others. Let him save himself if he is the Messiah of God, the Chosen One.¹⁰⁷⁷

23:36 The soldiers also mocked him, coming up to him, offering him vinegar,¹⁰⁷⁸ **23:37** and saying,

If you are the king of the Jews, save yourself.¹⁰⁷⁹

23:38 And there was an inscription above him, "This is the king of the Jews."¹⁰⁸⁰

23:39 One of the criminals who was hanged was verbally abusing him, saying,

Are you not the Messiah? Save yourself and us.¹⁰⁸¹

23:40 But the other responded, and rebuking him he said,

Do you not fear God, because you are under the same sentence of condemnation?¹⁰⁸² 23:41
Indeed, we are being punished justly, for we are receiving what we deserve for what we did.
But this man has done nothing wrong.¹⁰⁸³

23:42 And he was saying,

Jesus, remember me when you come in your kingdom.¹⁰⁸⁴

23:43 And he said to him,

Truly I say to you, today you will be with me in paradise.¹⁰⁸⁵

23:44 It was already about the sixth hour, and darkness fell over the whole land until the ninth hour,¹⁰⁸⁶ 23:45 because the sun was obscured. And the veil of the temple was torn in two.¹⁰⁸⁷ 23:46 And Jesus, crying out with a loud voice, said,

Father, into Your hands I commend my spirit <Psalm 31:5>.

And having said this, he died.¹⁰⁸⁸ 23:47 Now when the centurion saw what had happened, he was glorifying God, saying,

Certainly this man was innocent.¹⁰⁸⁹

23:48 And all the crowds who had come together for this spectacle, when they observed these things that happened, they were returning, beating their chests.¹⁰⁹⁰ 23:49 And all those who were known to him, including the women who had accompanied him from Galilee and were seeing these things, had stood at a distance.¹⁰⁹¹

23:50 And behold, a man named Joseph, who was a member of the Council, a good and righteous man¹⁰⁹² 23:51 (he had not agreed with their plan and action) from Arimathea, a city of the Jews, who was waiting for the Kingdom of God,¹⁰⁹³ 23:52 this man went to Pilate and asked him for the body of Jesus.¹⁰⁹⁴ 23:53 And he took it down and wrapped it in a linen cloth, and he laid him in a tomb cut into the rock, where no one had ever lain.¹⁰⁹⁵ 23:54 It was the day of preparation, and the Sabbath was about to begin.¹⁰⁹⁶

23:55 Now the women who had come with him from Galilee followed, and they saw the tomb and how his body was laid.¹⁰⁹⁷ 23:56 Then they returned and prepared spices and ointments. And on the Sabbath, they rested according to the commandment.¹⁰⁹⁸ 24:1 On the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.¹⁰⁹⁹ 24:2 But they found the stone rolled away from the tomb,¹¹⁰⁰ 24:3 and when they entered, they did not find the body of the Lord Jesus.¹¹⁰¹ 24:4 In the midst of being perplexed about this, behold, two men stood near them in dazzling clothing.¹¹⁰² 24:5 And as the women were terrified and bowed their faces to the ground, they said to them,

Why do you seek the living among the dead?¹¹⁰³ 24:6 He is not here, but he has been raised. Remember how he said to you while he was still in Galilee,¹¹⁰⁴ 24:7 saying that the Son of

Man must be delivered into the hands of sinful men, and be crucified, and rise on the third day.¹¹⁰⁵

24:8 And they remembered his words,¹¹⁰⁶ 24:9 and returning from the tomb, they reported all these things to the eleven and to all the rest.¹¹⁰⁷ 24:10 And there were Mary Magdalene, Joanna, and Mary, the mother of James, and the rest of the women with them. They were telling these things to the apostles.¹¹⁰⁸ 24:11 However, these words appeared to them as nonsense, and they did not believe them.¹¹⁰⁹ 24:12 But Peter got up and ran to the tomb, and leaning in, he saw only the linen wrappings. And he went away to his own place, wondering what had happened.¹¹¹⁰

24:13 And behold, two of them on the same day were going to a village named Emmaus, which was about sixty stadia from Jerusalem.¹¹¹¹ 24:14 And they were discussing with one another all these things which had taken place.¹¹¹² 24:15 While they were talking and discussing, Jesus himself approached and was traveling with them.¹¹¹³ 24:16 But their eyes were prevented from recognizing him.¹¹¹⁴

24:17 And he said to them,

What are these statements which you are exchanging with one another as you are walking?¹¹¹⁵

24:18 One of them named Cleopas answered and said to him,

Are you the only one visiting Jerusalem and unaware of the things which have happened in it in these days?¹¹¹⁶

24:19 And he said to them,

What things?

And they said to him,

The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people,¹¹¹⁷ 24:20 and how the chief priests and our rulers handed him over to the sentence of death, and they crucified him.¹¹¹⁸ 24:21 But we were hoping that he was the one who was going to redeem Israel. Indeed, besides all these things, it is the third day since these things happened.¹¹¹⁹

24:22 And also, some women among us amazed us. When they were at the tomb early in the morning¹¹²⁰ 24:23 and did not find his body, they came, saying that they had seen a vision of angels who said that he was alive.¹¹²¹ 24:24 And some of those who were with us went away to the tomb and found it just as the women had said. But they did not see him.¹¹²²

24:25 And he said to them,

O foolish men and slow of heart to believe all which the prophets have spoken.¹¹²³ 24:26 Were these things not necessary—for the Messiah to suffer and to enter into his glory?¹¹²⁴

24:27 Then, beginning with Moses and from all the prophets, he explained the things concerning himself in all the scriptures.¹¹²⁵ 24:28 And they approached the village where

they were going, and he acted as if he were going further.¹¹²⁶ 24:29 But they urged him, saying,

Stay with us, for it is getting toward evening, and the day is already almost over.

And he went in to stay with them.¹¹²⁷ 24:30 When he reclined at the table with them, he took the bread, blessed it, broke it, and was giving it to them.¹¹²⁸ 24:31 Then their eyes were opened, and they recognized him. But then he vanished from their presence.¹¹²⁹ 24:32 And they said to one another,

Were not our hearts burning within us while he was speaking to us on the road, while he was revealing the scriptures to us?¹¹³⁰

24:33 And they got up that very hour and returned to Jerusalem. And they found gathered together the eleven and those who were with them,¹¹³¹ 24:34 saying,

The Lord really has been raised and appeared to Simon.¹¹³²

24:35 And they were explaining the things on the road and how he was recognized by them in the breaking of the bread.¹¹³³ 24:36 While they were saying these things, he stood in their midst and said to them,

Shalom to you.¹¹³⁴

24:37 But they were terrified and became afraid. And they thought they were seeing a spirit.¹¹³⁵ 24:38 And he said to them,

Why are you troubled, and why do doubts arise in your hearts?¹¹³⁶ 24:39 See my hands and my feet, that it is I myself. Touch me and see, for a spirit does not have flesh and bones as you see that I have.¹¹³⁷

24:40 And when he said this, he showed them his hands and his feet.¹¹³⁸ 24:41 And while they still did not believe from their joy and amazement, he said to them,

What do you have here to eat?¹¹³⁹

24:42 They gave him a piece of broiled fish,¹¹⁴⁰ 24:43 and he took it and ate it in front of them.¹¹⁴¹ 24:44 And he said to them,

These are my words which I spoke to you while I was still with you, that it was necessary for everything that has been written concerning me in the Torah of Moses, the Prophets, and the Psalms to be fulfilled.¹¹⁴²

24:45 Then he opened their minds to understand the scriptures.¹¹⁴³ 24:46 And he said to them,

Thus it has been written for the Messiah to suffer and to rise from the dead on the third day,¹¹⁴⁴ 24:47 and for repentance for forgiveness of sins to be proclaimed in his name to all the nations starting from Jerusalem.¹¹⁴⁵ 24:48 You are witnesses of these things.¹¹⁴⁶ 24:49 And behold, I am sending the promise of my Father to you. But you are to stay in the city until you are clothed with power from on high.¹¹⁴⁷

24:50 And he led them outside as far as Bethany, and while raising his hands he blessed them.¹¹⁴⁸ **24:51** And it happened that, while he was blessing them, he parted from them and was carried up into heaven.¹¹⁴⁹ **24:52** And they worshiped him and returned to Jerusalem with great joy,¹¹⁵⁰ **24:53** and they were continually in the temple blessing God.¹¹⁵¹

¹ ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων – Luke’s is not the first attempt to write a “gospel” of Jesus of Nazareth as the Messiah. Nor is he saying that his narrative will be strictly chronological but simply orderly, i.e., put in a series that makes sense from the standpoint of presenting the material in a coherent and understandable way. In addition, these are things that have already happened.

² καθὼς παρέδωκαν ἡμῖν οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου – Luke acknowledges the role and responsibility of the apostles as those who not only had firsthand experience with Jesus’ life and words but also who were obedient subordinates to Jesus of the account of his life and message, just as military officers are subordinate to their superiors and must follow their orders.

³ ἔδοξε καὶ μοι παρηκολουθηκότεν ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε – κράτιστε is superlative of κρατὺς ‘strong, mighty’ – a form of polite address with no reference to status. Θεόφιλε means “Lover of God,” and probably refers to a friend of Luke, not to people generically who love God.

⁴ ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν – Luke’s concern is that his friend Theophilus be committed to ideas and a perspective on reality that results in a person’s having a secure and right standing before God as opposed to committing himself in a rebellious manner to a worldview that would procure for him God’s eternal condemnation. In other words, τὴν ἀσφάλειαν, whose basic meaning is a secure and stable circumstance, is being used as a metonymy of effect. The effect of believing the truth of the Bible is to exist in a secure situation of eventually obtaining God’s eternal salvation, whether or not a person actually *feels* secure.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ – [1Chr. 23:1 Now when David reached old age, he made his son Solomon king over Israel. 1Chr. 23:2 And he gathered together all the leaders of Israel with the priests and the Levites. 1Chr. 23:3 The Levites were numbered from thirty years old and upward, and their number by census of men was 38,000... 1Chr. 23:6 David divided them into divisions (לְחִימָם) (ἐφημερίας) according to the sons of Levi: Gershon, Kohath, and Merari. 2Chr. 8:14 Now according to the ordinance of his father David, he appointed the divisions of the priests for their service, and the Levites for their duties of praise and ministering before the priests according to the daily rule, and the gatekeepers by their divisions at every gate; for David the man of God had so commanded.] There were 24 such divisions of the descendants of Aaron, but not of Moses, each one of which took care of the temple duties for one week. In addition, the fact that Elizabeth (עֲלִישָׁבֶת = My God Has Sworn an Oath) is described as a “daughter of Aaron” means that she too, along with Zacharias (זַכְרְיָאֵל = Yahweh Remembers), is of the priestly line within the tribe of Levi.

⁶ ἦσαν δὲ δίκαιοι ἀμώτεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι – Luke assures his reader that Zacharias and Elizabeth possessed the proper inwardness that would result in their not being judged guilty by God when their eternal destiny was decided at the judgment and that they were also pursuing obedience to the Mosaic Covenant.

⁷ καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στείρα, καὶ ἀμώτεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν – All natural things considered, Zacharias and Elizabeth had been incapable of having children and remained so now in the old age, however old this meant in that culture where very few people lived probably beyond their 50th year. This seems inconsistent with God’s promise in the Mosaic Covenant that both the people and the cattle of Israel would be very fertile if they obeyed the Torah. Deut. 6:3 “O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. Deut. 7:13 “He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your herd and the young of your flock, in the land which He swore to your forefathers to give you.” Even though Zacharias and Elizabeth had authentic belief and inwardness, the apparent contradiction between their physical condition and the Mosaic Covenant probably contributed to Zacharias’ poor attitude with respect to Gabriel’s announcement in vs. 12-17, that resulted in Gabriel’s rebuke by declaring him mute until John is born.

⁸ Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ –

⁹ κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου – Ex. 30:1 “Moreover, you shall make an altar as a place for burning incense... Ex. 30:7 Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps. Ex. 30:8 When Aaron trims the lamps at twilight, he shall burn incense. There shall be perpetual incense before the LORD throughout your generations.”

¹⁰ καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος – Read I Chronicles 23-II Chronicales 8 to understand how important the temple became in the lives of the Israelites, so that this gathering of people outside the temple on a daily basis would not at all be unusual.

¹¹ ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος – cf. Ex. 30:6, “You shall put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the ark of the testimony, where I will meet with you.”

¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν – It would be quite a shock to see another “person” in the temple with him as he performed the burning of incense ritual. Who is this strange dude?

¹³ εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην – While an option for interpreting Zacharias “request” is that he and Elizabeth prayed for the salvation of Israel, more likely on the basis of what Gabriel says next is that Zacharias had prayed for a child. However, he probably stopped after Elizabeth had passed the normal age of childbearing, assuming that she had. Therefore, God’s responding to their prayer for a child is many years after they had made their request.

¹⁴ καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται –

¹⁵ ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίνει, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ – Num. 6:2 “Speak to the sons of Israel and say to them, ‘When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the LORD (וְיָדָהּ לַיהוָה נָזִיר לְיָדָהּ לַיהוָה) (ὅς ἐάν μετὰ τὴν εὐχὴν εὐχὴν ἀφαιρήσασθαι ἀγνείαν κυρίῳ), Num. 6:3 he shall abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes. Num. 6:4 ‘All the days of his separation he shall not eat anything that is produced by the grape vine, from the seeds even to the skin. Num. 6:5 ‘All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to the LORD; he shall let the locks of hair on his head grow long.” וְיָדָהּ from נָזִיר = to dedicate oneself to a deity. ἀφαιρῶ is not used in the NT. In addition, in this context and based upon the use of this concept in the OT, to be “filled with the Holy Spirit” = to be someone whom God has a special purpose within human history so that John will be aware of what God is doing among the Israelites and speak and act accordingly, albeit in a rather unique way. Thus, the author of the story of creation, God, will pen a remarkable role for John. The evidence for this will be obvious by John even before he is born (cf. Luke 1:39-45).

¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν – cf. Deut. 4:30, “When you are in distress and all these things have come upon you, in the latter days you will return to the LORD your God (וְשָׁבוּ אֲלֵי יְהוָה אֱלֹהֵיכֶם) (καὶ ἐπιστράφη) πρὸς κύριον τὸν θεόν σου) and listen to His voice.” So definitely end times language referring to God’s fulfilling his promises to Abraham to make of the Jews a great nation.

¹⁷ καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον – cf. Malachi 4:5,6, “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to the children (וְשָׁבוּ אֲלֵי יְהוָה אֱלֹהֵיכֶם) (LXX – ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν) and the hearts of the children to their fathers (וְשָׁבוּ אֲלֵי יְהוָה אֱלֹהֵיכֶם) (LXX – καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ), so that I will not come and smite the land with a curse.” Meaning that adults and children will treat each other with proper inwardness and love that will not be perfect but will be based upon each person’s fundamental desire for God’s mercy. In addition, their mindset will stem from a genuine belief that means that they are prepared to serve God properly.

¹⁸ καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον κατὰ τί γινώσκω τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς – Because of Gabriel’s response, Zacharias was beyond the point of believing that this would really happen after Elizabeth’s infertility and their advanced age.

¹⁹ Gabriel – Daniel 8:16 – גַּבְרִיֵּאל (Γαβριήλ) – גַּבְרִיֵּאל + אֱלֹהִים = Man of God

²⁰ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὸς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαι σοι ταῦτα – An angelic, “Don’t you know who I am.”

²¹ καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθρώπων οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρώθησονται εἰς τὸν καιρὸν αὐτῶν – God’s training Zacharias in midst of his unbelief within the context of his belief.

²² Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρόνῳ ἐν τῷ ναφθαλὸν –

²³ ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν εώρακεν ἐν τῷ ναφθαλὸν καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός –

²⁴ καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ – It was the next Levitical division’s turn to serve in the temple after a week, and Zacharias went home to Elizabeth.

²⁵ Μετὰ δὲ ταῦτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα – Why did she hide? Wondering if she really would carry the baby to term and he would be healthy?

²⁶ ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπειδὴν ἀφελὲν ὄνειδός μου ἐν ἀνθρώποις – In the light of the promise of the Mosaic Covenant for the nation of Israel to thrive numerically if they were properly obedient to God, it became a sign of disgrace for a woman to be infertile.

²⁷ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ – Elizabeth was six months pregnant when Mary found out the news from God about herself and her pregnancy.

²⁸ πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ὀνόματι Ἰωσήφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ – So Mary was much younger than Elizabeth, and she had not attempted to have children yet like Elizabeth. She was only engaged to Joseph and was as virgin.

²⁹ καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαίρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ – God is paying special, loving attention to Mary, and her relationship with Him is defined by God’s loyal love, His hesed, that He promised to the descendants

of Abraham through the covenant that He made with Him. cf. Isaiah 7:14, “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel (יְהוֹנָתָן) (Εμμανουηλ).” As in the case of the Israelites of Ahaz’s day, God is continuing His covenantal acts toward them through Mary.

³⁰ ἡ δὲ ἐπὶ τῷ λόγῳ διατεράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἄσπασμος οὗτος – Mary is not afraid of Gabriel and his sudden appearance, but she is not quite sure what he is saying, and there is an element of fear within her, even though the words should indicate that she has nothing to be afraid of.

³¹ καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ. Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ – God has chosen to be gracious to Mary and rescue her from her moral depravity through not only changing her inwardness but also through providing her with her king and high priest within her own body, i.e., by creating the Messiah within her to be born and carry out his responsibility.

³² καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν – Jesus means that same as Joshua, Yahweh saves (יְהוֹשֻׁעַ) (יְהוֹשֻׁעַ in Nehemiah 8:17; an alternative spelling) (Ἰησοῦς in the LXX, too).

³³ οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ – cf. *Psa. 82:6*, “I said, ‘You are gods, and all of you are sons of the Most High (יְהוָה יֵשׁוּעַ) (υἱοὶ ὑψίστου).”

Just as God rebuked the kings of Judah for their neglect of justice within the kingdom, God will use Jesus as king of Israel to bring justice to them and all other peoples. Jesus is the final Davidic king, who will reign eternally.

³⁴ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος – According to 2 Samuel 7, Psalms 2, 8, 45, & 89, the Kingdom of Israel with the final Davidic king ruler over it will survive until the end of the present realm, and, in addition, the eternal Kingdom of God of the next realm will go on into eternity.

³⁵ εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω – Mary is much younger than Zacharias and Elizabeth so that she has not gone through years of wondering why God has not blessed her with children in spite of our genuine belief and inwardness. Thus, her question is different from Zacharias’ in v. 18. Hers is simple wonderment at how with no hint of a poor attitude. Consequently, Gabriel does not rebuke her. But Mary, also, is under the impression for her understanding of the OT that the final Messiah will be an ordinarily conceived human being, albeit a descendant of David. So she, as a descendant of David, realizes that she satisfies the requirements for bearing the Messiah. However, because she is not married yet, there seems to be one problem to her.

³⁶ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ – Mary’s pregnancy will occur miraculously as God causes it to happen. Thus, because Mary is a descendant of David, this child can qualify to be the ultimate fulfillment of the Davidic Covenant and, therefore, the Son of God. The MT has ἐκ σοῦ after τὸ γεννώμενον, and this participle is neuter, as though the angel is saying, “That which is born from you is different, which is obvious because this child is brought into existence miraculously.” Then, the statement after this, κληθήσεται υἱὸς θεοῦ, would stand on its own, which makes the most sense—that the title Son of God is not because of the miraculous birth, but because of this child’s being a descendant of David and appointed king of Israel. The actual title “Son of God” (υἱὸς θεοῦ) is not used in the OT. However, it is clear that this is the human being who can call God Father and God can call him Son, the king of Israel, according to 2 Samuel 7.

³⁷ καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὶς σου καὶ αὕτη συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἔστιν αὐτῇ τῇ καλουμένῃ στείρᾳ – If Elizabeth was of the tribe of Levi and Mary was of the tribe of Judah, how was Elizabeth a “relative” of hers?

³⁸ ὅτι οὐκ ἄδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα – If God would choose to speak something into existence according to his eternal plans and purposes as well as his character, then it will come into existence. It is impossible for anyone to stop God from carrying out what he desires to do and how he wants the story of creation to unfold.

³⁹ εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος – Thus, Mary accepts the message of God from Gabriel more readily than Zacharias.

⁴⁰ Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα – Out of curiosity, Mary traveled from northern Israel to southern Israel to see for herself what was happening with Elizabeth.

⁴¹ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἑλισάβετ –

⁴² καὶ ἐγένετο ὡς ἤκουσεν τὸν ἄσπασμόν τῆς Μαρίας ἡ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἑλισάβετ – God moved Elizabeth to do and say something special with respect to the plans and purposes of God.

⁴³ καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναῖξιν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου – Here, “blessed” refers to the good and right part that Mary and her child will play in the story of God’s project of bringing about the eternal Kingdom of God, as opposed to what μακαριος = happy would mean. Mary and Jesus can be “spoken well of” by God and all those who grasp and embrace God’s purposes.

⁴⁴ καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ – Where did Elizabeth get this information?

⁴⁵ ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμου σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου – How does Elizabeth know that this was what was going on with John?

⁴⁶ καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου – Different word for “blessed” here—μακαρία. Happy and well-off is Mary because she demonstrated such ready belief when Gabriel announced to her how God was going to use her in his story. And how does Elizabeth know this?

⁴⁷ Καὶ εἶπεν Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον – So Mary presents her own understanding of the greatness of this situation. She extols God in her own way.

⁴⁸ καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου – Ultimately, the transcendent God is the Savior, the rescuer, of sinful human beings from his condemnation. He also is the ultimate Savior of the Jews from their enemies in order to fulfill his promises to Abraham to make of them a great nation.

⁴⁹ ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσαι αἰγεναί – Future generations of Jews will consider how remarkable was Mary's role in their history and how well-off Mary is not only because of her role, but because of her authentic belief that was a part of her role and that would result in her own eternal salvation through the very child whom she bore. As she goes on to say, her blessedness is because of what God has done for her, not what she has done for God. Technically, any Jewish woman of the tribe of Judah could do what she did, just as anybody could do what any of us does. But only God can do what he does and cause us to be blessed and well-off with respect to our eternal salvation.

⁵⁰ ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ – God is not just powerful, δυνατός, but he exercises the highest of authority that exists, which is a part of what this word means.

⁵¹ καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς καὶ γενεάς τοῖς φοβουμένοις αὐτόν – cf. Ps. 103:17, בְּנֵי בְנֵי יִרְאֵי יְהוָה לֹא יִמְחָדוּ לְעוֹלָם וָעוֹלָם לְמַעַן יִהְיֶה דְּרֹשָׁי (LXX – τὸ δὲ ἔλεος τοῦ κυρίου ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος ἐπὶ τοὺς φοβουμένους αὐτόν, καὶ ἡ δικαιοσύνη αὐτοῦ ἐπὶ υἱοὺς υἱῶν). God's faithfulness to his promises to the Jews requires their fearing him and believing him in return, which only he can cause. Thus, God will fulfill all his promises to them, as Mary is expressing here.

⁵² Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν – God will make the nation of Israel great. However, the proud will not participate in this greatness, because true greatness requires great humility, that only God can cause within the Jews. Just as the OT prophets do, Mary may also be going beyond the boundaries of national Israel to include the gentiles in her statement of God's excluding the proud from his plans for Israel and for all authentic believers.

⁵³ καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς – God will not allow proud human beings who exercise authority over other human beings, his creatures, for their own self-aggrandizement to get away with usurping his authority whereby rulers should see themselves as merely servants of God to provide a sense of civil order in which all other human beings are free to make their own choices as they wrestle with the meaning of their existence and their eternal destiny.

⁵⁴ πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς – cf. Ps. 107:9, “For He has satisfied the thirsty soul, and the hungry soul He has filled with what is good, וְהָיָה לָמֵאֲרָבָה וְנִפְשָׁם שָׂבָה וְנִפְשָׁם שָׂבָה (LXX – ὅτι ἐχόρτασεν ψυχὴν κενὴν καὶ ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν).” God's definition of greatness is different from man's. Humble people in Israel who suffer in poverty and deprivation and come to the conclusion that greatness and wealth in the present life are not the goals of human existence according to the Bible will be rewarded with both a life of plenty when God fulfills his promises to Israel to make of them a great nation and a life that will extend into eternity. Proud people in Israel who are constantly striving for more in the present realm in order to prevent deprivation will not participate in the greatness of Israel and will be rewarded with deprivation in eternity as they incur God's condemnation.

⁵⁵ ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους – Mary has on her mind mostly the Jews and their role within God's story, that God has not yet fulfilled his promises through Abraham to them. Thus, she recognizes that her child will be the very focal point of completing these promises.

⁵⁶ καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα – Mary also recognizes that the promises to Abraham extend to the end of the present age as well as into the eternal Kingdom of God.

⁵⁷ Ἐμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς – It sounds as though Mary stayed just up to the point when Elizabeth was going to give birth. Why not stay through the birth? Maybe Mary thought it best not to draw attention to herself and her child while Elizabeth and Zacharias dealt with the local response to the birth of their son.

⁵⁸ Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν –

⁵⁹ καὶ ἤκουσαν οἱ περὶ οἱκοὶ καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ συνέχαιρον αὐτῇ –

⁶⁰ Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὁγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν –

⁶¹ καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν οὐχί, ἀλλὰ κληθήσεται Ἰωάννης –

⁶² καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ –

⁶³ ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό –

⁶⁴ καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες –

⁶⁵ ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν –

⁶⁶ Καὶ ἐγένετο ἐπὶ πάντα φόβος τοὺς περιουκούντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὁρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα – The word spread that two major miracles had occurred—1) that an older couple who included a

barren woman had had a son, and 2) that the husband/father had been struck mute by God and then had regained his ability to speak, so that, when he did, he spoke about God's fulfilling His promises to Israel through his newborn son. The result was that this couple's fellow Jews living in their proximity were awed by what God was doing.

⁶⁷ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ – The people have recognized that God's activity within the created reality is such that He is going to use John the Baptist in a special way within biblical history and in regard to His specific and main purpose of fulfilling the Abrahamic Covenant in order to bring about the eternal Kingdom of God. Cf. Exodus 3:9-12, 20; 7:4; 9:3; Isaiah 66:2.

⁶⁸ Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων – The most straightforward way to understand the meaning of God's filling Zacharias with the Holy Spirit and Zacharias' prophesying is that, now after Zacharias has spent much of his life studying the OT in the synagogue with his community and he has pondered the birth of his son and Mary's son for a total of nine months or so, God has truly given Zacharias the ability to grasp the OT message so that he speaks on God's behalf in regard to what these two sons mean to the Jews—that God will use them to complete His promises to the nation of Israel and use them as His people within human history. Cf. Exodus 31:3; Luke 1:15.

⁶⁹ Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ – Zacharias "praise" of God (v. 64) is to extol Him for nearing the end of completing His Abrahamic promises to Israel, to make of them "a great nation" (cf. Genesis 12:1-3) and free them from their enemies so that they live on the land of Israel without fear of the threat of anyone and can worship Him according to the Mosaic Covenant with freedom and obedience. See also the footnote for verse 71. While Zacharias sounds as though he is expecting God's salvation now, and maybe he does not understand the dual-coming nature of the Messiah, he probably is freely willing to wait as long as God would will it before He finishes His project with the Jews (cf. Genesis 49:1-27). Regarding ἐπισκεπτομαι, cf. Jer. 29:10, "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit (בָּרַכְתִּי) (ἐπισκέψομαι) you and fulfill My good word to you, to bring you back to this place.'"

⁷⁰ καὶ ἡγείρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ – cf. Ps. 18:2, "The LORD is my rock and my fortress and my deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation (κέρας σωτηρίας μου), my stronghold." Horn in the ANE represented strength. Here, Zacharias is applying the idea to the Messiah and King of Israel, whose role is to lead them into liberation from their enemies. "Horn" in OT – קֶרֶן (קרן), κέρατα (κέρας) (Gen. 22:13 – ram caught in the thicket by its horns; Ex. 27:2 – the four horns of the altar); but הַיָּבִיל (היביל) (שָׁאֲלִינָה) (Joshua 6:5) or just יָבִיל (אי שאליןגע) (Exodus 19:13). Therefore, here in Luke, a symbol of strength and not a sound.

⁷¹ καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ – cf. Jer. 23:5, "Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land." Cf. Jacob's predictions to his sons in Genesis 49, and specifically to Judah.

⁷² σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς – Just as human beings are naturally antagonistic toward God because of their immoral condition, so also are they toward anyone who rightly and appropriately represents God, especially, it would seem, toward the Jews down through their history. Psalm 106:4, "So He saved them from the hand of the one who hated them, and redeemed them from the hand of the enemy (בְּיַד אֹיֵב) (בְּיַד אֹיֵב) (καὶ ἔσωσεν αὐτοὺς ἐκ χειρὸς μισούντων καὶ ἐλυτρώσατο αὐτοὺς ἐκ χειρὸς ἐχθροῦ)." Psalm 106:4 has to do with God's rescuing the Israelites from Pharaoh's army when he parted the Red Sea. The whole psalm is about the Jews' disobedience toward God, God's disciplining them and rescuing them time after time, and His faithfulness to His loyal love and covenant with Abraham. Cf. Deuteronomy 25:19, "Therefore it shall come about when the LORD your God has given you rest from all your surrounding enemies, in the land which the LORD your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget." Cf. Deuteronomy 30:7, "The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you."

⁷³ ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ – God's relationship with the Jews is governed by the covenant that He made with Abraham to the effect that his descendants would be God's people and He would be faithful to care for and provide for them until the end of the present realm. cf. Psalm 106:45, And He remembered His covenant for their sake, and relented according to the greatness of His lovingkindness (בְּרַחֲמֵי רַחוּם) (καὶ ἐμνήσθη τῆς διαθήκης αὐτοῦ καὶ μετεμελήθη κατὰ τὸ πλῆθος τοῦ ἔλεους αὐτοῦ).

⁷⁴ ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν – cf. Genesis 12:1-3; 22:15-18. God promised and swore an oath to Abraham that his descendants would be the people of God, ethnically speaking, and that He would make them a great nation.

⁷⁵ ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ – Here, Zacharias' concern is having to be afraid of enemies who would harm the Jews in the midst of their living in obedience to the Mosaic Covenant that includes worshipping God at the temple in Jerusalem. cf. v. 71. 1 Samuel 12:10, "They cried out to the LORD and said, 'We have sinned because we have forsaken the LORD and have served the Baals and the Ashtaroth; but now deliver us from the hands

of our enemies, and we will serve You.”

⁷⁶ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν – While it is entirely possible for the Jews to serve God with true, inward devotion, pursuing morality as much they are able, to do so without having to worry about the threat of harm from their enemies would almost be heaven on earth for them. Indeed, this will be the situation for the Jews living on the land of Israel during the millennial kingdom of Revelation 20 and of the statements of the Davidic kingdom for the Jews spoken of in the prophets.

⁷⁷ Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσει γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ – John the Baptist’s role within biblical history will be to speak on behalf of God in regard to things that God is about to do among the Jews. Cf. Malachi 3:1, “Behold, I am going to send My messenger (מַלְאָכִי) (τὸν ἄγγελόν μου), and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts.

⁷⁸ τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν – John’s prophetic responsibility will be to make known that God is planning to forgive them for their immorality which includes their salvation from either their oppressed lives under the Romans or the oppression that they will experience in the future, depending on when exactly God wants to fulfill His promises through the Messiah in the millennial kingdom, as well as from God’s eternal condemnation. Cf. Jeremiah 31:34, “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

⁷⁹ διὰ σπλάγγχα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπτεται ἡμᾶς ἀνατολή ἐξ ὕψους – cf. v. 72. God’s faithfulness to the covenant that he initiated and made with Abraham is not only something to which he is contractually obligated, but also something that he feels deeply and positively about. His love for the Jews is both a moral obligation for him and something truly heartfelt, in spite of the anger he has also felt and exhibited toward them throughout biblical history because of their disobedience to the Abrahamic and Mosaic Covenants. Plus, in the ANE, the sunrise in the morning that ended the thick darkness of the night was always a welcome sight that gave people the opportunity to continue to work on the continuing existence of their lives. Thus, God is the quintessential “sunrise” from His position of transcendence, who not only provides simple human existence but also escape from oppressive circumstances and, ultimately, from the eternal consequences of the Jews’ immoral condition. [Cf. Psalm 68:33, “To Him who rides upon the highest heavens, which are from ancient times (בְּשִׁמְיָנוּ שְׁמִיָּהּ) (ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολάς); Behold, He speaks forth with His voice, a mighty voice.” Of the 19 verses that contain the phrase κατὰ ἀνατολάς, only this one is translated in the various versions of the Bible as referring to time. All the others refer to the place of the east.]

⁸⁰ ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης – cf. Isaiah 9:2, “The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them (וְהָאֵלֹהִים יִשְׁמְרוּ אֶת הָאֶרֶץ וְהָאֵלֹהִים יִשְׁמְרוּ אֶת הָאֶרֶץ) (LXX – ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἰκατοικοῦντες ἐν χώρα καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ’ ὑμᾶς).” Cf. Psalm 23:4 in regard to תְּהִי לִי שְׁלָמָה and שְׁלָמָה. Zacharias is referring to the Jews who are currently living under the dark oppression of their Roman and Jewish rulers. Cf. Isaiah 59:8, “They do not know the way of peace [shalom] (וְלֹא יָדְעוּ דֶּרֶךְ שְׁלָמָה) (ὁδὸν εἰρήνης), and there is no justice in their tracks; They have made their paths crooked, whoever treads on them does not know peace.” The way of shalom for the Jews is not only a lifestyle of pursuing goodness under the mercy and grace of God, but also a life free from human oppression from their enemies.

⁸¹ Τὸ δὲ παιδίον ἠϋξανεὶν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδειξέως αὐτοῦ πρὸς τὸν Ἰσραὴλ – Because of 1:15 and Gabriel’s prediction of John’s being filled with the Holy Spirit, it is more coherent to interpret Luke as saying that he is continuing to grow strong in the Spirit of God as he gets nearer to starting his responsibilities as God’s prophet.

⁸² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην – Caesar Augustus was Octavian, the adopted nephew of Julius Caesar. He ruled from 27 BC to AD 14.

⁸³ αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου – Quirinius became governor of Syria in AD 6 after the banishment of Herod Archelaus who had succeeded his father, Herod the Great. The census to which Luke refers took place in 6 BC during the reign of Herod the Great. Cf. Matthew 2:1-23. Luke must be mentioning Quirinius because of his importance to Theophilus as a chronological milestone.

⁸⁴ καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἐαυτοῦ πόλιν – Apparently this census required that each person be counted at the city of his birthplace, not the city of his current residence. But why?

⁸⁵ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἧτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ – Joseph and Mary left Nazareth, went to Bethlehem, left there eventually to go to Egypt, and then returned to Nazareth after the death of Herod the Great and the succession to his throne of Archelaus. Cf. Matthew 2.

⁸⁶ ἀπογράψασθαι σὺν Μαριάμ τῇ ἐμνηστευμένῃ αὐτῷ, οὓς ἐγκύω – While engaged to Joseph, Mary became pregnant by the miraculous work of God, and Joseph married her in this condition. cf. Matthew 1:24,25, “And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife, but kept her a virgin

until she gave birth to a Son; and he called His name Jesus.”

⁸⁷ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν – cf. Micah 5:2, “But as for you, **Bethlehem** Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel (בֵּיתְלֵחֶם עֲפְרַתָּה) (εις ἄρχοντα ἐν τῷ Ἰσραηλ). His goings forth are from long ago, from the days of eternity (מִיָּמֵינוּ מִיָּמֵי קִדְמוֹת) (καὶ αἱ ἔξοδοι αὐτοῦ ἀπ’ ἀρχῆς ἐξ ἡμερῶν αἰῶνος).”

⁸⁸ καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι – A typical house enclosed not only the humans in a raised living area but also their animals for protection in a lower area near the door, with a feeding trough at the end of the living area of the humans. With additional people there in the house who had traveled for the census trying to sleep in the living area, there was no room on the floor for this small baby to sleep safely. Therefore, Mary laid him in the feeding trough.

⁸⁹ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν – On the grassy knolls just outside the town of Bethlehem.

⁹⁰ καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν – Because of the extra fanfare, the “glory of Yahweh” that is “shining around them,” compared to the situations of Zacharias and Mary where a conventional angel appeared to them, this is more likely a theophany. But, like Zacharias, they all become extremely afraid. This would be quite a shock to anybody. Cf. Exodus 24:16,17, “The **glory** of the **LORD** (הַקְדָּוָה) (ἡ δόξα τοῦ θεοῦ) rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. And to the eyes of the sons of Israel the appearance of the **glory** of the **LORD** (הַקְדָּוָה) (τῆς δόξης κυρίου) was like a consuming fire on the mountain top.”

⁹¹ καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ – As with Zacharias, the messenger from God encourages the shepherds not to be afraid. In this case, it is because the nature of the message is about the birth of the Savior, Jesus—news that will be enjoyable for all the people of Israel.

⁹² ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος ἐν πόλει Δαυὶδ – It makes sense that “Savior” here, used in the context of Jews in Israel, refers to the fact that the Messiah will rescue Israel from both their earthly enemies and God’s eternal condemnation.

⁹³ καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ – The first part of the indication is probably not so unusual. It is the second part that would catch the shepherds’ attention. What is any baby doing lying in a household’s animals’ feeding trough, and especially the Messiah and Savior of Israel, the Davidic King?

⁹⁴ καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρανόθεν αἰνούντων τὸν θεὸν καὶ λεγόντων – A large number of conventional angels joined the theophany of Yahweh standing on earth in the midst of the shepherds. Like a choir, they spoke great statements about God’s greatness—statements of his transcendence, of his bringing shalom and salvation to his people Israel, and of his causing the people of Israel to change inwardly and become authentically obedient to him.

⁹⁵ δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας – The angels explain in succinct form the three things that comprise the most important aspects of reality, especially for the people of Israel, **1.** God’s being extolled by the nation of Israel who acknowledge his transcendence and sovereignty, **2.** God’s plans for Israel to experience wholeness, whether through biblical belief in the midst of moral depravity before and during the temporal Kingdom of Israel or through moral perfection in the eternal Kingdom of God, and **3.** the miraculous inward condition of the Jews to make of them a “great nation” (cf. Genesis 12:2) brought about by God that motivates them to praise God and that qualifies them to participate in the shalom and moral perfection that God has planned for them for all eternity.

⁹⁶ Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονός· ὃ ὁ κύριος ἐγνώρισεν ἡμῖν – Either out of curiosity or authentic belief, or both, the shepherds decide to take their flocks into town and find this newborn baby. Here is a good example of where “Lord” is obviously referring to the transcendent Creator and not to Jesus.

⁹⁷ καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ – Probably asking everyone they could, even knocking on doors, the shepherds pursued finding the baby and his family. The fact that Luke includes the detail of the baby’s lying in a feeding trough shows how unusual this would have been, that there was so little room on the floor of the living space in the home that Mary had to place Jesus in the feeding trough next to her at the edge of the floor.

⁹⁸ ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου – Clearly, the manner of their coming by their information would be of interest to everyone who truly cared about the OT’s fulfillment regarding the Messiah.

⁹⁹ καὶ πάντες οἰακούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς – There were many more people in the house besides Mary, Joseph, and Jesus, because this is why he had to be placed in a feeding trough. Everyone was duly surprised at the fact that God had appeared to these shepherds and announced to them the birth of the King of Israel. Why had God not appeared to the Sanhedrin in Jerusalem? In addition, the other people in the house may not yet have known about Jesus’ identity. Instead of their hearing it from Mary and Joseph, they heard it through God and through the shepherds.

¹⁰⁰ ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς – One would expect the young mother of the Jewish Messiah to do the most pondering in this situation as she further reflected on the fact that God had chosen her to bear the most important human being in all of history. Plus, she had heard about Jesus’ identity from Gabriel, but now she was hearing it through strangers, and shepherds at that.

¹⁰¹ καὶ ὑπέστρεψαν οἰκτιμένους δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς – Having seen and experienced for themselves the evidence for the existence of the Messiah, the shepherds respond to the evidence with appropriate worship of God—just as the angels from heaven had done in their presence a little while earlier. How did these shepherds continue to respond to this news as the years went along?

¹⁰² Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ – The eight days before circumcision is in response to the Abrahamic Covenant, “And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants” (Genesis 17:12). Where were they located at this time? Bethlehem, probably.

¹⁰³ Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ – cf. Leviticus 12:1-8.

¹⁰⁴ καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται – cf. Ex. 13:2,11,12, “Sanctify to Me every firstborn (כֹּל־בְּכֹר־זָכָר), the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me (LXX – Ἀγίασόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοίγον πᾶσαν μήτραν ἐν τοῖς υἱοῖς Ἰσραὴλ ἀπὸ ἀνθρώπου ἕως κτήνους· ἐμοὶ ἐστίν)...Now when the LORD brings you to the land of the Canaanite, as He swore to you and to your fathers, and gives it to you, you shall devote to the LORD the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the LORD.” Just as God took the life of every firstborn male among the Egyptians, He requires that the Israelites dedicate every firstborn male to Him down through history.

¹⁰⁵ καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεύγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν – cf. Lev. 12:8, “But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons (וְאִם־לֹא־יֵשׁ־לָהּ־לֶמֶד־אֶחָד־בְּכֹרֹתֶיךָ־וְשְׁנֵי־תְּרִיזִים־יְרֵבִי) (LXX – δύο τρυγόνες ἢ δύο νεοσσούς περιστερῶν), the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she will be clean.” Thus, Luke is communicating the fact that Mary and Joseph were poor.

¹⁰⁶ Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ’ αὐτόν – Simeon probably was not a Levite (cf. Anna in v. 36) but simply a man of authentically changed inwardness in Jerusalem who had grasped the meaning of the OT message.

¹⁰⁷ καὶ ἦν αὐτῷ κεχηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου – Simeon somehow had also been told by God that he would still be alive when the Messiah arrived on the scene.

¹⁰⁸ καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτούς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ – God was definitely communicating to Simeon that this was the day that he would see the Messiah and that he would be a child in a mother’s arms, indeed, this child in this mother’s arms.

¹⁰⁹ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν – Just as Zacharias had blessed God by speaking well of Him, so now Simeon does too.

¹¹⁰ νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥήμά σου ἐν εἰρήνῃ – As God has told Simeon that he would not die before seeing the Messiah, Simeon knows that his death is imminent because he is seeing the Messiah.

¹¹¹ ὅτι εἶδον οἰδοφθαλμοί μου τὸ σωτήριόν σου – The salvation to which Simeon is referring includes probably both that of the Jews from their enemies and that of the Jews and Gentiles from God’s condemnation.

¹¹² ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν – This notion of preparation by God is probably like that of the use of יְיָ in the OT that refers to God’s establishing something, e.g., His people the Jews as His people (cf. 2 Samuel 7:24). Thus, Simeon is speaking of God’s bringing about in a firm and irrevocable manner this portion of His plan to inject Himself as Jesus of Nazareth into His narrative as He proceeds toward the goal of His purposes of establishing the eternal Kingdom of God for both Jews and Gentiles.

¹¹³ φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ – cf. Isaiah 42:6, “I am the LORD, I have called You in righteousness, I will also hold You by the hand and watch over You, and I will appoint You as a covenant to the people, as a light to the nations (וְאֵנִי־אֶל־אֱלֹהִים־לְעָמְךָ־וְאֶל־לְאוֹמֹתֶיךָ) (LXX – εἰς φῶς ἐθνῶν).” God will reveal clearly His intent to provide eternal mercy for all people, Gentiles included, through Jesus as the Messiah, and Jesus will be the ultimate tool by which He fulfills His Abrahamic promise to the Jews of making of them a “great nation,” thus causing them to be glorious and revered within the world.

¹¹⁴ καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ – No doubt all this majestic talk about this baby was very impressive to Joseph and others in the vicinity who would have heard what Simeon said.

¹¹⁵ καὶ εὐλόγησεν αὐτούς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον – Simeon spoke well of these people who were apparently believers in this baby as the Messiah or could be greatly benefited by this baby once they fully understood his role and purpose. To Mary he said specifically that this child as the Messiah would affect the Jews by causing some

to “rise” in their spirituality and their standing before God as they authentically believed in him and others to “fall” in their spirituality and their standing before God as they rejected him. In the latter case, this child would demonstrate people’s opposition to God and their rebellion towards Him.

¹¹⁶ καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία — ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί — As said above, Jesus will reveal the condition of people’s hearts, whether they actually believe God’s truth as a result of authentic inwardness brought about by God such that humbly repent of their evil or they remain committed to rebellion against Him on the basis of their moral depravity. Even Mary will be confronted in regard to her immoral condition and her need for God’s eternal mercy by her son Jesus as he presents his message and carries out his responsibility of offering himself to God to qualify to be people’s high priest at the judgment.

¹¹⁷ Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς — Anna and her husband had been able to enjoy each other’s company for seven years.

¹¹⁸ καὶ αὕτῃ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν — After her husband had died, Anna spent the rest of her life until now when she was 84 years old focusing on God by spending most of her time in the temple.

¹¹⁹ καὶ αὕτῃ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ — Either because of what Simeon had just been saying or because of a unique communication from God, Anna recognized the identity of this baby as the Messiah so that she, too, approached this group of people and was speaking well of God. In a similar Judeo-centric way, she connected Jesus to God’s promise eventually to free the Jews from the oppression and hostility of their enemies so that Jerusalem would finally be a carefree place to worship God in the temple. Cf. Psalm 147:2, “The LORD builds up Jerusalem; He gathers the outcasts of Israel.”

¹²⁰ Καὶ ὥς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ — Perhaps the entire 40 days of waiting for this time of “purifying” Mary about Jesus’ birth according to Leviticus 12 was spent in the Jerusalem area, indeed, in Bethlehem. Now, they would return to Nazareth.

¹²¹ Τὸ δὲ παιδίον ἠῤῥαζεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ’ αὐτό — cf. 1:80, same statement about John the Baptist. So Luke probably means strong “in spirit” here also. Thus, Jesus continued to learn about and embrace faithfully his unique role as the Messiah and final Davidic King.

¹²² Καὶ ἐπορεύοντο οἰγονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα — Jesus’ parents were obedient to the Mosaic Covenant. Cf. Leviticus 23; Numbers 28,29; Deuteronomy 16 — Three times that Jewish males were required to celebrate a festival to God in Jerusalem—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths (especially Deuteronomy 16:16, only verse where all three are mentioned together). Cf. Exodus 34:23, “Three times a year all your males are to appear before the Lord GOD, the God of Israel.” So why did Mary and Jesus accompany Joseph?

¹²³ Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς — cf. Leviticus 23, Numbers 28, and Deuteronomy 16.

¹²⁴ καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἰγονεῖς αὐτοῦ — Apparently, there was enough overlap of watching children by a group of friends and relatives that Mary and Joseph were not concerned about the whereabouts of Jesus within their group as they left Jerusalem to go back to Nazareth.

¹²⁵ νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς — A whole day without knowing where one’s son is seems like a long time to us, but it would not have been in that culture.

¹²⁶ καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν — Now, though, Mary and Joseph were probably quite worried. Where was this precocious twelve-year old.

¹²⁷ καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσσοις διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς — Where else would they have been looking for him? Instead, he was doing some Bible study with some of the local Bible teachers in the temple area.

¹²⁸ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ — Jesus clearly grasped the concepts that they were discussing, and his questions must have been amazingly penetrating into biblical theology.

¹²⁹ καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε — Completely relieved, his mother asked him why he had chosen to do what he did that created so much anxiety and worry in them. Mary refers to Jesus’ father Joseph, but he is not the most important father to Jesus, as he demonstrates by his answer in the next verse.

¹³⁰ καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με — Jesus’ response indicates that his understanding is that the transcendent God is the more important Father to him, about whom he wanted to learn more in discussion with these Bible teachers in the temple in Jerusalem. We can probably also assume that it was his earthly father, Joseph, and his mother, Mary, who had taught him as the Messiah to revere his heavenly Father more than them. In a sense, it is their fault he is continuing his education of his role as Yahweh’s Messiah with the teachers of the scriptures in the temple.

¹³¹ καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς — Based upon Luke’s comment in the next verse about his remaining in subjection to them, they were not yet grasping what it really meant for Jesus to be the Messiah and the

commitment to God that this was going to require—even to the point of dying on the cross. So they knew he was the Messiah, but they did not fully understand what this meant. However, Jesus was getting a better handle on it than they had, even though he was so much younger and must have been taught by them to a degree.

¹³² καὶ κατέβη μετ'αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς – Jesus considered it appropriate to leave Jerusalem and the temple and return to Nazareth with his parents, thus being obedient to them while also being obedient to God, his Father. In addition, Mary did not dismiss what Jesus had said and done, but, instead, kept mulling these things over in order to understand them better.

¹³³ Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶν καὶ ἀνθρώπων – Jesus was not done yet growing in his own grasp of reality. Certainly, God appreciated him as His Son and the Messiah, and, so far, people appreciated him, too. However, the people who were drawn in a positive way to him must not have been the religious and political leadership. Or, if they were, this obviously was going to change by the end of his life and his crucifixion where the majority of them would reject him as the true Messiah.

¹³⁴ Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰτουραίας καὶ Τραχωνιτιδὸς χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχούντος – The major players in government at the time of Jesus, especially Tiberius, Pilate, and Herod. The fifteenth year of Tiberius Caesar's reign would have been around A.D. 29. Anchor Bible Dictionary – “When Herod [the Great, i.e., “the king” (Matt. 2:1)] died in 4 B.C., his kingdom was at the disposal of Augustus. In his last will he had bequeathed his kingdom to three of his sons, but the will could not take effect until Augustus [Octavian, Julius Caesar's nephew] confirmed it. Judea and Samaria were bestowed on Herod's son Archelaus (cf. Matt 2:22), who received the title of ethnarch; Galilee and Peraea (S Transjordan) went to Archelaus' full brother Antipas (“Herod the tetrarch” of the gospel records), while their half-brother Philip received as his tetrarchy the territories which Herod had acquired E and NE of the Sea of Galilee in 23 and 20 B.C.—“the region of Ituraea and Trachonitis” (Luke 3:1)... Archelaus, who inherited his father's ruthlessness but not his statesmanship, proved so intolerable to his subjects in Judea and Samaria that after 9 years they threatened revolt if he were not removed. Augustus accordingly removed him in A.D. 6 and banished him to Gaul. His principality was transformed into a Roman province,” of which Pontius Pilate was the fifth governor/prefect from A.D. 27-37.

¹³⁵ ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ – The major players of Judaism during the time of Jesus. God starts in motion what He is going to accomplish through Jesus as the Messiah by having John the Baptist, who is not in a city but in the desert somewhere outside the populated areas near Jerusalem, prepare the way. Annas was high priest from about A.D. 6-15, when his son Caiaphas was appointed and was in office during the trial and execution of Jesus.

¹³⁶ καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν – There was nothing special about this except that John had been out in the desert, away from the both the center of Judaism as established even by God, i.e., the temple in Jerusalem, and the center of Judaism as established by man, i.e., the Sanhedrin with their ties to the Roman government. Now, he comes a little closer by being near the Jordan River for baptismal purposes, i.e., to allow the people to **state** publicly that they desire to be “cleansed” and forgiven for their rebellion against God (cf. Acts 22:16 – ‘Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name.’). People from the cities, especially Jerusalem, had to come to John, because he was not going to go to them. They had to be intrigued and interested enough in his message based upon second-hand evidence from those who had personal contact with him to go to him.

¹³⁷ ὥς γέγραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ – Isaiah 40:3, “A voice is calling, ‘Clear the way of Yahweh in the wilderness; make straight in the desert a highway for our God.’” The quote is directly from the LXX, substituting αὐτοῦ for τοῦ θεοῦ ἡμῶν. Isaiah is speaking metaphorically about people who should prepare their hearts for God by straightening out and smoothing their crooked and rough choices to reflect an inwardness committed to truth, mercy, and morality.

¹³⁸ πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας – Isaiah 40:4, “Every valley will be lifted up, and every mountain and hill will be made low. The rough ground will become a plain and the rugged terrain a broad valley.” Pretty much a direct quote from the LXX, whose last part of the verse reads καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν καὶ ἡ τραχεῖα εἰς πεδία. Thus, people will prepare themselves inwardly for the truth of the Messiah.

¹³⁹ καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ – Isaiah 40:5, “And the glory of Yahweh will be revealed, and all flesh will see it together, because the mouth of Yahweh has spoken.” Direct quote from the middle part of the verse in the LXX, which is clearly different from the MT. In the context of Isaiah 40 and Luke 3, “all flesh” refers to only the Jews. Therefore, every Jew alive at the time of either the Messiah's first coming or second coming will have the opportunity to see God's glory and His mode of salvation from His condemnation through the activity of the Messiah, including his death, resurrection, ascension, return, and advocacy at the final judgment. Cf. Joel 2:28 where “all flesh” again refers to only the Jews alive at the time that God acts in the manner in which He says He will.

¹⁴⁰ Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ γεννήματα ἐχιδνῶν. τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς – John is being very honest with his fellow Jews, that in the midst of their moral depravity it

is surprising that any one of them is interested in what he has to say about escaping God's anger and eternal condemnation. So how is it that they do want to hear his message? Only God's grace.

¹⁴¹ ποιήσατε οὖν καρπούς ἀξίους τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ – It has been easy for the Jews to claim a special status before God merely by virtue of their descendancy from Abraham through Isaac and Jacob, as though their ethnic origin is something that they have brought about. They have forgotten that who they are and what they are ethnically are themselves a gift of God, and all it takes is for Him to speak something into existence or speak something into being different from what it currently is for it to happen. In other words, it is just as easy for God to create them as it is for God to change rocks into people like them, i.e., Jews. Therefore, they should not think that their ethnic origin makes them special in and of itself. The same would be true of a person who has authentic inwardness. This, too, is a gift of God and does not in and of itself apart from God make a person special before Him. In addition, John is saying that the key to a person's relationship with God is his inward repentance and remorse for his moral depravity and rebellion against Him. Thus, it is this humble seeking of mercy that becomes the mark of a person's life.

¹⁴² ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται – God is ready to judge and punish the Jews for their unbelief. Therefore, He requires that any individual become inwardly changed and make choices that reflect genuine remorse in the light of a person's moral depravity.

¹⁴³ Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν – We can safely assume that the crowds interpret John correctly because they are mostly Jewish and are familiar with the OT message. But were they expecting him to say simply, "Follow the Mosaic Covenant?" Probably, especially so that they could immediately refute his accusation that they were immoral vipers, instead of beloved children of God.

¹⁴⁴ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω – John's answer is very simple—charity and sharing of that which is necessary in order to subsist in the present world, because this is reflective of a changed heart. Notice that there is no mention of the Mosaic Covenant, because John realizes that a life of morality based upon authentic inwardness is at the heart of the covenant. It is not the covenant *per se* that God is so much concerned about with respect to the Jews, but their hearts of repentance and pursuit of morality.

¹⁴⁵ ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν – Tax-collectors were considered the dregs of society, lumped together with all other "sinners"—extortioners, the unjust, and adulterers (cf. Jesus' parable in Luke 18:11). Nevertheless, these men were still Jews, and obviously some of them cared enough about the immoral condition that they shared with the rest of humanity that they were willing to travel to hear what John had to say.

¹⁴⁶ ὁ δὲ εἶπεν πρὸς αὐτούς· μὴδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε – Anchor Bible Dictionary suggests these may be Jewish commercial toll-collectors hired by Jewish tax-collectors, who themselves would have bought from the Roman government the right to collect taxes. The tendency of all tax-collectors probably was to extort more than what they were told to collect from people, thus enlarging their own coffers illegally. Everyone knew they did this but could not stop them, because they were backed by the Roman government who simply wanted what they were owed regardless of how the tax-collectors obtained it.

¹⁴⁷ ἐπηρώτων δὲ αὐτόν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μὴδένα διασεύσσετε μὴδὲ συκοφαντήσετε καὶ ἀρκείσθε τοῖς ὀφωνίοις ὑμῶν – Were these strictly Jewish temple soldiers or Roman soldiers? If the latter, they certainly would have used their position as soldiers to extort money from the Jewish populace. Anchor Bible Dictionary suggests that the Roman army was used for police work in the light of the absence of local police forces. However, military intervention was typically heavy-handed and even bloody. Cf. Jesus' speaking in the Sermon on the Mount of a Jew's being made to carry a soldier's pack for a mile. If these really were Roman soldiers, then notice John says nothing about their following the Mosaic Covenant and only about their moral behavior in the midst of repentance, which is the key inward concept of his message.

¹⁴⁸ Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός – The conditions of life brought about by the Roman subjugation of the whole area and the occupation by the Roman army created an even heightened desire and expectation within the Jews for the promised OT Messiah, who would crush their enemies and set up his own kingdom in order to rule the world. John's message, popularity, and straightforward approach to repentance and morality made them wonder if he were this person?

¹⁴⁹ ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ – John knows of the current existence of the Messiah within Israel and obviously defers to him. He basically says that he has an important role as a prophet but not as important as the Messiah's. The Messiah's role at the judgment will mean either eternal life (as indicated by John's using the words "Holy Spirit") or eternal condemnation and destruction (as indicated by John's using the word "fire"). Thus, John continues his message of exhorting the people to flee from the wrath of God (cf. Luke 3:9).

¹⁵⁰ οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθῆραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω – John knows that Jesus stands ready to complete his mission from the Father of being part of the process of completely destroying even the Jews who are disobedient to God and to him,

while also gathering together the Jews who are inwardly repentant and desire moral perfection and salvation from God's judgment.

¹⁵¹ Πολλά μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν – Luke provides us with the core of what he thinks John was saying to the crowds. But there was more that he could have recorded of John's presenting the good news of the presence of the Messiah, even if this news also involved judgment and condemnation for those who rejected it.

¹⁵² Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης – Even though John knew that his mission was to lay the groundwork for Jesus before he actually started announcing his presence as the Messiah and demonstrating it through miracles, John directed his comments toward the particular ruler Herod Antipas. Herodias had been married to Herod's brother Philip, tetrarch of Iturea and Trachonitis, but she left him in order to marry Herod. John publicly called Herod to account on this immoral action of his and hers.

¹⁵³ προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ – Herod responded to John's public declaration of his immorality by trying to shut John up and imprisoning him. Obviously, this is a good example of the abuse of power by a ruling authority, the natural result of man's moral depravity in the midst of power.

¹⁵⁴ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανόν – Even though Jesus did not need to repent of any sin because he was morally perfect, he nevertheless chose to identify with the people's need for mercy by being baptized. This also demonstrated his willingness to immerse himself in obedience to God and acknowledgement of His being the transcendent Father.

¹⁵⁵ καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστεράν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα – God made an obvious sign to the people of His relationship with Jesus as the Messiah by causing a dove-like apparition to descend upon Jesus, symbolizing God's decision to use this particular character in His story for the special purpose of being the Messiah. God confirmed this symbol by speaking out of heaven, so to speak, so that people could hear Him. God's words, especially the use of the title Son, were to the effect that Jesus is the Davidic king, the fulfillment of the Davidic Covenant whereby God would be a Father to him, and he would be a Son to God. Thus, God was saying that Jesus is the king of the Jews, who will fulfill His promise to Abraham to make them the greatest nation in human history.

¹⁵⁶ καὶ αὐτοὺς ἦν Ἰησοῦς ἀρχόμενος ὥσπερ ἑτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἡλὶ – Jesus was legally the son of Joseph and therefore the rightful heir to the throne of David, even though "biologically" God was his father, i.e., his Father by divine miracle.

¹⁵⁷ τοῦ Μαθθᾶτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ –

¹⁵⁸ τοῦ Ματταθίου τοῦ Ἀμῶς τοῦ Ναοὺμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ –

¹⁵⁹ τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεὶν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ –

¹⁶⁰ τοῦ Ἰωαννάν τοῦ Ῥησᾶ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηρι –

¹⁶¹ τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδὰμ τοῦ Ἡρ –

¹⁶² τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ Μαθθᾶτ τοῦ Λευὶ –

¹⁶³ τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ –

¹⁶⁴ τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθᾶ τοῦ Ναθὰμ τοῦ Δαυιδ –

¹⁶⁵ τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βόος τοῦ Σαλᾶ τοῦ Ναασσών –

¹⁶⁶ τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρώμ τοῦ Φάρες τοῦ Ἰούδα –

¹⁶⁷ τοῦ Ἰακώβ τοῦ Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θάρα τοῦ Ναχώρ –

¹⁶⁸ τοῦ Σεροῦχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἑβερ τοῦ Σαλᾶ –

¹⁶⁹ τοῦ Καϊνὰμ τοῦ Ἀρφαξᾶδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ –

¹⁷⁰ τοῦ Μαθουσαλά τοῦ Ἐνώχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνὰμ –

¹⁷¹ τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ –

¹⁷² Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ – After God's public declaration at Jesus' baptism of his being His Son, Jesus was fully committed to continuing with his responsibility of declaring himself and showing himself to be the Messiah. In addition, Jesus started to return to Nazareth after being baptized by John, but the Father led him out into the wilderness and away from populated areas.

¹⁷³ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν – Jesus spent forty days in the desert, and Luke tells us that God's purpose for his being there was to be tested in regard to his inwardness and commitment to his specific calling by God. Would Jesus, as an ordinary human being and the incarnation of God, be willing to follow through with his responsibility to gain his roles as advocate and king by suffering rejection, persecution, and death from the Jews and Gentiles? In the midst of forty days in the desert, of course Jesus became hungry. We also find out that God's intent was to use the devil as an instrument of the test. Cf. Job 1 & 2 where Satan interacts with God and is given instructions about how to test Job and cause him suffering, instructions which Satan followed to the smallest detail but did not go beyond.

¹⁷⁴ εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος – Satan is not actually questioning Jesus' identity as the Messiah but only reminding him of his status and role—to be the eternal ruler over all the created reality with only the transcendent Father above him in status. Therefore, Jesus has the right to do with the creation whatever he desires, including changing any part of it in order to meet his own personal needs, such as hunger. In other words, Satan is not saying anything to Jesus that does not appear to be right—if the Father were to choose to

the authorize him to do so. But this is the issue for Jesus. Has the Father authorized him to change the stone into bread, or would he be acting on his own apart from the Father if he did this? This same kind of statement by the devil could have been addressed to David, Solomon, or any of the other Davidic kings, “Because you are the Davidic king and ruler of the created reality, manipulate the created reality in order to meet your felt needs.”

¹⁷⁵ καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος – cf. Deuteronomy 8:8, “He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone (לֹא עָלֶי-לֶחֶם בְּלֻבָּדֹי יִתֵּן יְיָ אֱלֹהֶיךָ יִסְּתֶנְךָ יְיָ אֱלֹהֶיךָ) (οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος), but man lives by everything that proceeds out of the mouth of the LORD.” Jesus’ response to Satan is basically that he experiences whatever the transcendent Father brings into existence by His creative actions, and that human existence is more than physical existence. He is also implying that it is clear to him (how, we are not told) that God is neither currently bringing food into existence for him nor commanding him to perform a miracle and change part of the creation in order for food to exist for him. Therefore, he is willing to remain in a condition of hunger until God writes the story otherwise. In other words, Jesus is not permitted to act solely upon his what he feels he needs, even physically, but he is permitted to act solely on what God creates in his life, just as God determined when and where He brought manna into existence for the Israelites in the desert. We appear to be in some control of our situations and can act in order to fulfill our needs, but the question is whether or not we are willing to live ultimately with God’s being in complete control so that, if it is theologically necessary, we actually die from a lack of what we need.

¹⁷⁶ καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή χρόνου – Literally? Perhaps so, that Jesus and the devil made a trip of the world to look at all that would eventually belong to Jesus as his kingdom because of his fulfilling the Davidic Covenant. Exactly how the trip was accomplished we are not told.

¹⁷⁷ καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτῇ – Is Satan telling the truth? Has the transcendent Father granted him authority over all the earth so that he has the option and ability to pass it on to whomever he wishes? It would seem so, because Jesus does not question him on this fact. Indeed, Jesus seems to assume that the Father and Satan have had a conversation like the ones in Job 1,2, and that for God’s purposes here, He has granted Satan the right to give Jesus the authority over the world because it is his authority to pass on. Therefore, the devil is saying that, even though he can give Jesus less than what the Father is going to give him, he nevertheless can give it to him **now**. In other words, Jesus does not have to wait until after he has suffered death on the cross—assuming Satan knows how the story is going to go. Thus, the devil wants Jesus to consider fulfilling his role of being the ruler of the earth without having to suffer death, and he is of course approaching him in a weak moment when he is hungry and suffering, so that his judgment may be impaired like other people’s when they are hungry and suffering. The temptation for Jesus is to get what he wants, indeed what he is designed for, sooner and without going through the pain of the crucifixion. In fact, he can avoid death altogether, because he will be in direct control of and have complete authority over those who are slated to put him to death—the Romans and the Jews. The temptation is ours also, to do what we can in the present realm to fulfill what we are designed for, to rule in the eternal Kingdom of God under the authority of Jesus (cf. Romans 5:

¹⁷⁸ σὺ οὖν ἔαν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοὶ πάντα – All Jesus has to do is bend his knee before Satan. He does not even have to mean it. Then Satan will grant him the authority that he purportedly has—that of ruling the earth.

¹⁷⁹ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις – cf. Deuteronomy 6:13, “You shall fear the LORD your God; and you shall serve Him (יְיָ אֱלֹהֶיךָ) (αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ) and swear by His name.” Cf. Deuteronomy 10:20, “You shall fear the LORD your God; you shall serve Him and cling to Him (יְיָ אֱלֹהֶיךָ וְיָבֹן יְיָ אֱלֹהֶיךָ) (αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ), and you shall swear by His name.” The LXX includes “and cling to Him” in both verses even though the Hebrew has it in only 10:20. Jesus’ point is that he does not care who within the creation has authority over what. He will get his authority from only God, who will grant it to him when He sees fit to do so, just as he will get his food from God whenever He also chooses to write this into the story. Jesus is willing to sell his soul only to God the Father for what he ultimately longs for, i.e., to become the eternal king of the Kingdom of God, and even if it requires that he suffer death by crucifixion. Truncating the process that God wants him to endure is not attractive to Jesus, because it is both disobedient to God and would result in less than acceptable results, even though he would be the ruler of the world. The same is true for us. We are designed to rule with Jesus in the eternal Kingdom of God. What if we can become renowned and powerful simply by selling our souls and lives to those within the created reality, even if they have the power and authority and make us renowned and powerful? It is not worth it, because we are both disobeying God and rejecting our ultimate goal while settling for less acceptable results that cannot satisfy us completely.

¹⁸⁰ Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντειθὲν κάτω – Satan is not questioning Jesus’ identity as the Messiah, but only encouraging him to use his status to get God’s attention. Satan must be implying that Jesus has not demonstrated enough faith and obedience to get God to respond by meeting his need of hunger. And what better way to show God how much faith he has than to put himself in a life-threatening situation and permit God to rescue him miraculously—according to His very promises regarding the Jews as a nation and as individuals as found in Psalm 91. God has promised Abraham to make his descendants a great nation, but we are still waiting for Him to fulfill this promise. Psalm 91 describes the

Jews when this occurs, that they will be divinely protected from their enemies and harm. Indeed, through the leadership of the Messiah, they will crush their enemies.

¹⁸¹ γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάττει σε – Cf. Psalm 91:11, “For He will give His angels charge concerning you, to guard you in all your ways (LXX – ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάττει σε ἐν πάσαις ταῖς ὁδοῖς σου).” As Jesus has quoted the OT to Satan, Satan quotes the OT to him, specifically Psalm 91 that is addressed to a godly person within Israel who abides by God’s promises of the Abrahamic Covenant and by God’s instructions in the Mosaic Covenant. The Psalm claims that this person will be kept from all suffering and hardship in life. Satan is implying that God must be overlooking Jesus’ perfect obedience, and therefore he needs to get His attention so that God will end his suffering. Therefore, Jesus needs simply to use God’s authoritative message to wake God up. Surely God will remain faithful to what He has said in the Bible, so that Jesus can both show God how much he trusts Him and get God’s attention in order not to have to suffer anymore.

¹⁸² καὶ ὅτι ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου – cf. Psalm 91:12, “They will bear you up in their hands, that you do not strike your foot against a stone (LXX – ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου).” Satan tries to use the Bible to show Jesus how he can end his suffering.

¹⁸³ καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται οὐκ ἐκπειράσεις κύριον τὸν θεόν σου – cf. Deuteronomy 6:16, מְכַוְּנִים לְהִיטֵי אֱלֹהִים לֹא תִסְּתִי (LXX – Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου)

Jesus accurately recognizes what Satan is suggesting, that he test God’s love for him by putting himself in a situation where God must rescue him from death or he will not be able to complete his mission as the Messiah, all because there is a question as to whether or not God does actually love him since He has placed him in a condition of hunger. How can it be said that God loves Jesus the Messiah if Jesus is suffering from hunger? This does not appear to make theological sense, and Satan is attempting to exploit this apparent discrepancy. However, Jesus says that there is no discrepancy. God’s faithfulness and love toward him in the current situation in this morally depraved world where it is necessary that he suffer death on a cross anyway is not at all in question. Therefore, he need not test God’s love. He is already confident of it, because of what the Bible says and what God has recently said about him as His beloved Son at his baptism.

¹⁸⁴ καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ – Satan gives up trying to get Jesus to disobey the Father—for the time being.

¹⁸⁵ Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξηλθεν καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ – Jesus finally arrives where he had originally purposed to go after his baptism, back in Galilee near his hometown of Nazareth. But he has been tested and been found true to the Father’s calling as the suffering Messiah so that God has truly authorized him to continue to act out this role, which we will now see him do. Probably because of the voice of God that had spoken of his being His son at the baptism, people are talking about him, especially now that he has returned to the Galilean area and is teaching in their synagogues and starting to perform miracles that confirm his being anointed and the Messiah.

¹⁸⁶ καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων – Of course he would take the opportunity to do his own explaining of the biblical message to the people in that area in their synagogues. It is all about the biblical message. Apparently his good understanding of the Bible was recognized by all and spoken well of, for the time being.

¹⁸⁷ καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι – Having been gone for probably at least two months, while he went to the Jordan River to be baptized and then out in the desert to be tested by Satan and then around the area of the Sea of Galilee, Jesus returns to Nazareth. Now Luke will tell us explicitly what happens in this particular synagogue setting. We can guess that this was not the first time that he had read from the Isaiah passage and commented on it with respect to his being the Messiah. Standing up in the synagogue probably indicated to everyone and the keeper of the scrolls that the person desired to read from them. How was it that certain people could read in those days, and where did Jesus get his own instructions on how to so? “As was his custom” probably refers to what he had been doing since he returned from his baptism and the desert.

¹⁸⁸ καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον – Isaiah lived around 700 B.C. and during the Assyrian destruction and exile of the northern kingdom of Israel. Perhaps there was great anticipation among the people in the synagogue as Jesus took the time to unroll the Isaiah scroll and find exactly the spot from which he wanted to read. They, too, had heard about his teaching and the miracles that he had performed so far.

¹⁸⁹ πνεῦμα κυρίου ἐπ’ ἐμέ, οὐ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύττειν αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφῆσει – cf. Isaiah 61:1, Πνεῦμα κυρίου ἐπ’ ἐμέ, οὐ εἵνεκεν ἔχρισέν με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, κηρύττειν αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν. The phrase “recovery of sight to the blind” is in the LXX but not in the Hebrew text. The sense is all the same, that this person has been appointed by God by means of his being “anointed” to bring salvation and greatness to the people of Israel and to demonstrate his role as the Messiah by performing miracles (cf. Isaiah 35:1. Prophets, priests, and kings in Israel were designated by God to be anointed with oil, thus making each of them a messiah. Especially if Jesus was reading from a Hebrew and not a Greek scroll, as soon as he read mashiach (anointed), the ears of his audience would have pricked up. Because of what they had already heard about him in the

area of the Galilee, they must have wondered, is he saying that he is the Mashiach (Messiah)?

¹⁹⁰ κηρύξαι ἐνιαυτὸν κυρίου δεκτὸν – cf. Isaiah 61:2a, καλέσαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως. Then, when Jesus read this part of the passage, the people’s curiosity must have elevated just that much more. God’s favorable year is the time when He fulfills His promises to Abraham and makes of them a great nation, so that they live on their land unoppressed by their enemies. Jerusalem becomes the focal point of worship of Yahweh, and Israel’s borders are secure. All of this occurs because the Servant of Yahweh as “Israel” all wrapped up in one person appears and leads the people (cf. Isaiah 49:8; 60:10). The verse in Isaiah adds, “And the day of repayment [of our God – Hebrew],” which Jesus did not read, but one wonders what the Jesus’ listeners thought with respect to this idea too since they were living under the oppression of the Romans.

¹⁹¹ καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ – The synagogues must have had someone who was responsible for keeping the available Bible scrolls.

¹⁹² ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὧσιν ὑμῶν – Jesus declares that he is the Messiah, the liberator of Israel from all who oppress them.

¹⁹³ Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος – The people of Nazareth recognized that Jesus was connecting himself to God’s message of grace in the Isaiah passage, but they were having trouble getting past the fact that he was an ordinary man who was simply the son of a stonemason in their city.

¹⁹⁴ καὶ εἶπεν πρὸς αὐτοὺς πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα· εἰς τὴν· Ῥαφαήλ ποίησον καὶ ὥδε ἐν τῇ πατρίδι σου – The people of Nazareth had heard about Jesus’ statements and miracles in other parts of the Galilean area since he returned from his baptism and the desert where he had been tested by Satan. Consequently, Jesus assumes that they want to see the same thing in their midst in order for him to confirm what he is saying to them about being the Messiah. The parable seems to refer to someone who, in the midst of offering solutions to other people’s problems, solves his own problems. In this case, Jesus’ problem is that the people of Nazareth view him as simply the son of a local stonemason and carpenter, not as the Messiah. Therefore, if he really wants to convince them of his messianic identity and role, he will need to perform the same kinds of miracles that they have heard he did in Capernaum. We do not know exactly what these were.

JC – Jesus says that this is a parable, and kind of proverb or analogy. He is reading in a synagogue a passage regarding the Messiah. He says that he is the Messiah. The parable means for someone not to allow what someone is doing for others to limit what they can do for himself. He is saying that the reports of miracles of Capernaum are motivating them to encourage him to use his supernatural abilities in his hometown and to benefit them. Jesus says, No. God sent Elijah and Elisha to Gentiles instead of to Jews. God is doing the same kind of thing with Jesus here in their hometown. They are incensed and want to kill him.

¹⁹⁵ εἶπεν δὲ ἁμὴν· λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ – The lack of acceptance by the people in his own city only shows that people are naturally more attracted to the novelty of an outsider who says or does spectacular things. In addition, in this case the people’s rejection will be indicative of the rejection of him by all of Israel, as Jesus goes on to say. In other words, this situation in Nazareth, his “hometown,” is a microcosm of the situation in Israel, his home nation, and, by extrapolation, of the situation in the whole world. It is also a continuation of the rejection of the OT prophets by Israel until the final season of the present realm when “all Israel will be saved” (Romans 11:26).

¹⁹⁶ ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, ὅτι πολλοὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ὅτι ἐπὶ ἔτη τρία καὶ μῆνας ἔξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν – cf. 1 Kings 17,18.

¹⁹⁷ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν – cf. 1 Kings 17,18

¹⁹⁸ καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμᾶν ὁ Σύρος – cf. 2 Kings 5:1-14. Not only is Jesus not going to be surprised by the Nazarenes’ rejection of him, he is saying that it is “biblical,” i.e., part of God’s plans and purposes to include the gentiles in the “acceptable year of the Lord.” He is also intimating to these Jews that, as they now exist before God, they are actually not acceptable to God, and this is what infuriates them.

¹⁹⁹ καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα – These Jews must have prided themselves on being acceptable to God because of their biblical status as the chosen people of God and their adherence to the Mosaic Covenant, that had been given to Jews specifically and only. However, Jesus is implying by his comments from the OT that God does not accept them, unless they were to accept him as their Messiah, which they are unwilling to do because he is neither performing the kinds of miracles in their presence that they have heard that he performed in Capernaum and because he is simply the son of a local stonemason and carpenter. In other words, he does not impress them as being of messianic stature and appearance.

²⁰⁰ καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ’ οὗ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν – This is a lot of anger, that they fully intend to kill Jesus for his insolence in suggesting that they are unacceptable to God.

²⁰¹ αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο – We can assume that this happens miraculously, because how does an individual pass through a crowd unharmed when they are fully intending to kill him. Later, this kind of miracle will not be forthcoming, when he fails to escape the cross, except by death.

²⁰² Καὶ κατήλθεν εἰς Ῥαφαῖν πόλιν τῆς Γαλιλαίας ὅτι καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασις – Luke has mentioned Capernaum already in Jesus' statement to the people in the synagogue of Nazareth (v. 23), meaning that this was at least Jesus' second time there. He went "down" to Capernaum because it is on the Sea of Galilee, which is 600 feet below sea level, while Nazareth is up in the hills west of the Sea of Galilee. As was his custom (cf. v. 16), he spent time in the synagogue of Capernaum teaching on several Sabbaths.

²⁰³ καὶ ἐξεπλήσσαντο ἐπὶ τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ – Jesus was able to rule over, control, and manipulate the created reality with the authority of the Son of God, the Davidic king (cf. Psalm 8), which Luke will go on to describe with the three episodes of the demon-possessed man, Simon's mother-in-law's fever, and the many other people who were cured of their sicknesses.

²⁰⁴ Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα ἁκαθάρτου καὶ ἀνέκραγεν φωνῇ μεγάλῃ – The phrase ἔχων πνεῦμα δαιμονίου ἁκαθάρτου is the key here. In previous times in Greece, a *daimonion* could refer to a spiritual creature that was "between the gods and mortals," but it did not necessarily have an evil connotation. The two most helpful verses in Luke to understand the meaning of the word are Luke 7:33, "For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!'" and Luke 11:18, "If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul." These verses indicate that a demon was an invisible and "spiritual" being in league with Satan and, therefore, in rebellion against God. This last aspect is meant specifically here by ἁκαθάρτου = unclean, i.e., immoral and evil. The word πνεῦμα is probably synonymous with δαιμονίου so that the genitive is that of identification, i.e., that the spiritual being who is affecting this man is a demon. Cf. Luke 4:36, "And amazement came upon them all, and they began saying to one another, 'What is this message, because he commands the unclean spirits, and they come out?'" But how does a human being "have" (ἔχων) a spiritual being that so intimately affects him that he is basically controlled by the demon? And is it just as possible for a "clean" spirit, if there are any, to go inside a human being and affect his choices to the point of controlling him? Perhaps, theoretically, but would this happen, because part of the rebellious and immoral activity of the unclean spirit and demon must be that he is controlling another being? In other words, a demon-possessed person probably cannot be said to be responsible for his actions that are caused by the demon.

Therefore, in this context, an "unclean demon" is a separate created being that has overwhelmed spiritually an already morally depraved human being. In addition, this being is entirely capable of knowing and admitting what it has discovered, probably in league with other demons as they all follow Satan, to be true, i.e., that Jesus is the Messiah who will destroy God's enemies, including beings who are invisible and exist beyond the physical reality that we directly know and who are evil and committed to rebellion against God.

Other important questions, "Were demons fallen angels who had originally been moral and good, was Satan originally a good angel, were demons basically of the same ontological nature as angels even if they had been originally created by God to be evil?"

²⁰⁵ ὅρα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρενέ; ἦλθες ἁπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ – The main concern of the "unclean demon" is that Jesus will destroy him and the other demons like him (cf. "we" and "us"). The phrase ὁ ἅγιος τοῦ θεοῦ is used only in this context in the gospels to refer to Jesus. Interesting that it is used by demonic influences to refer to the Jewish Messiah and Davidic king.

²⁰⁶ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἐξέλθε ἀπ' αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ὅτι ἐξῆλθεν ἀπ' αὐτοῦ μὴδὲν βλάψαν αὐτόν. – For some reason, Jesus did not want the demonic influences to express explicitly who he was. Plus, he wanted to free the man from this evil spirit in line with Isaiah 61:1,2 that he had been reading in synagogues throughout the Galilean area. In addition, in Luke 5:11-15, Jesus will order a man who is healed of leprosy not to speak publicly about what has happened to him. This is a common theme in these stories. But what about all the people whom he heals during the night after curing Peter's mother-in-law of a fever? Are they really going to remain silent about such remarkable things that are happening to all of them. And what is the real purpose of Jesus' wanting them all to remain silent?

²⁰⁷ καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἁκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; – What is amazing the people is the authority with which Jesus is speaking and controlling the created reality, probably especially the evil aspects of it. This question by the people also demonstrates that they had a "theology" of demons whereby they understood them to be independent and separate beings of an invisible nature. It is possible that "spirits" here refers to the nature of people who "have an unclean spirit," but other passages make it clear that the Jewish people considered these "spirits" to be altogether separate beings, i.e., not part of human nature *per se*.

²⁰⁸ καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου – Naturally, news of this man's capabilities spread like wildfire throughout the Galilean region. How about south toward Jerusalem?

²⁰⁹ Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος ὅτι πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς – This is Luke's first mention of Simon, i.e., Peter, in his account.

²¹⁰ καὶ ἐπιστάς ἐπάνω αὐτῆς ἔπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν ὡς παραχρήμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς – Luke mentions quickly another example in Capernaum of Jesus' controlling the negative aspects of the created reality whereby a high fever disappears immediately upon Jesus' communicating that it should.

²¹¹ Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χειράς ἐπιτιθεὶς ἔθεράπευεν αὐτούς – Here is another example by Luke of Jesus's authority over the creation. Not only does he have control over evil "spirits," but also over common, everyday diseases, as was the case with Simon's mother-in-law too.

²¹² ἔξήρχετο δὲ καὶ δαιμόνια ὁπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν. ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι – Luke quotes the evil spirits as explicitly and correctly identifying Jesus as the Davidic king and Messiah, whose responsibility ultimately will be to destroy all evil in the creation, including them. However, once again, Jesus does not want these evil spirits to be talking about who he is.

²¹³ Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν – Jesus must have stayed up all night healing people and then got away from the crowds. However, the crowds naturally wanted to find him after he had displayed so much power and authority, and they also wanted to keep him around—I assume as their personal healer.

²¹⁴ ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι ἵνα δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην – Jesus' response to the people from the Galilean area was that God has sent him to proclaim the good news of the coming eternal Kingdom of God (and even temporary Kingdom of Israel) to all of Israel. Thus, he had to move on to other cities and villages throughout the land. Yet, the next story mentioned by Luke is still near Capernaum, because it involves Simon's boat on the Sea of Galilee.

²¹⁵ Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρὲτ – Even though Luke tells the story just before this of Jesus' saying that he must leave the people and go to other cities and towns, he does not do so yet. He is still near Capernaum, because it is Simon Peter's boat into which he gets in a moment. Therefore, the purpose of the previous statement by Jesus is to communicate that he is the Messiah for all the people of Israel, not for just one area.

²¹⁶ καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην οἱ δὲ ἄλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα – It is probably early in the morning, because Peter will go on to say that they were up allnight fishing, while Jesus was back in an isolated place healing all sorts of people, and they caught nothing.

²¹⁷ ἔμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους – This would have been an interesting scene, a rabbi sitting in a boat a little ways from the beach, speaking to a large crowd of people who themselves were sitting and standing on the beach.

²¹⁸ Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμονα ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην – It would seem that Jesus knew what was going to happen, that somehow the Father had communicated the rest of the scenario to him so that Jesus was led by God to say this.

²¹⁹ καὶ ἀποκριθεὶς Σίμων εἶπεν ὁ ἐπιστάτα, δι' ὅλης νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματι σου χαλάσω τὰ δίκτυα – Peter is not at all certain that going fishing again now will do any good, but he has enough respect for Jesus, probably on the basis of his healing his mother-in-law, to do his bidding. Luke is the only NT author who uses the word ἐπιστάτης = Master, and it always is used when people are addressing Jesus (cf. Luke 8:24,45; 9:33,49; 17:13).

²²⁰ καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν – So Jesus was right.

²²¹ καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς καὶ ἦλθον καὶ ἐπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά – One would guess that these fishermen, and perhaps all other fishermen on the Sea of Galilee, had never experienced catching this many fish at one time before.

²²² ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν τοῦ Ἰησοῦ λέγων ἔξελθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς εἰμι, κύριε – Perhaps Peter was not altogether convinced that Jesus was the Messiah after seeing the miracles in the synagogue and his mother-in-law's being healed of a fever and maybe even hearing about the healings during the night—if all these had taken place before this time. Now, it seems that he has become convinced. He calls him "Lord" in the context of referring to his being a sinner and being unworthy of being in Jesus' presence. For a person to have this much control over the created reality is combined in Peter's mind with moral perfection and God's justice.

Therefore, as a person who was not buying the whole message about Jesus as the Messiah, Peter knew that he was being disobedient to God and was unworthy of either God's or Jesus' care and concern. This is a much different reaction from what we might expect from such a prosperous catch of fish. Most people would focus on the financial bonanza that had just fallen into their laps, not on how they stood before God and His justice. Peter had probably been able to tell that Jesus was targeting him, that this was all a setup for Peter mostly and for no one else, except of course James and John who end up following Jesus after this even too. Therefore, it makes sense that Peter would say, "Jesus, you should leave me, i.e., not be so concerned about me," rather than saying, "Jesus, I am leaving you..."

²²³ θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον – A rather natural reaction, we can assume, but why not just excitement and enthusiasm for the fact that they now were going to make more money than they ever had before after a night's worth of fishing? What exactly are they afraid of? God's justice? Yes, it would seem.

²²⁴ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσθι ζωγρῶν – Luke identifies by name the other two fishermen who would also become apostles of Jesus. Jesus' response to Peter is to the effect that this was all planned to get Peter's complete attention for the purpose of moving him into the most important transition of his life, to become one of the Messiah's apostles. In addition, the inference that Peter can draw from Jesus' saying, "Do not be afraid," is that Peter will not incur God's condemnation but, instead, His mercy.

²²⁵ καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ – Even though Jesus had used the singular "you" in responding to Peter (even if he had spoken Aramaic), James and John understood that he had been talking about them too, and, once they have dealt with the catch of fish and cleaned up their boats and nets, they all three reorient their lives toward becoming disciples and eventually apostles of Jesus.

²²⁶ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, ἔπεσον ἐπὶ πρόσωπον ἔδεξθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι – Luke presents another healing story to demonstrate that Jesus is the Messiah of Isaiah 61. Jesus was probably still in the Galilean area, and either Jesus had been to this city already, or the news about his healing abilities had reached it so that the leper knew about him and had become convinced that Jesus could heal him.

²²⁷ καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ – Because Jesus is the Son of God of the Davidic Covenant of 2 Samuel 7, the inference here is that it is first and foremost the willingness of the Father, the Transcendent Creator, to heal this man. Thus, the Father instructs Jesus to be the human instrument of healing whereby his words and actions participate in God's writing the story of creation in such a way that this man's leprosy immediately disappears.

²²⁸ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. τ – As in the case of the demons who knew who Jesus was and were publicly declaring it, Jesus does not want this man talking about what has happened to him. But what about all the people who had been healed in the Capernaum area the night after Peter's mother-in-law was healed of her fever? Did they really remain silent about the wonderful healing miracles that had occurred in their lives? Probably not. Cf. Leviticus 14:1-32 regarding the process of dealing with a cleansed leper. It is extensive and detailed. Thus, Jesus probably intended this man to do much more than simply show himself to the priest and make an offering. In addition, the offering would have to be made in Jerusalem! And would it not be very tempting for him when asked by the priests and others in Jerusalem how he became healed to say that it was Jesus of Nazareth who had performed this miracle merely by touching him?! Consequently, word was going to get out about Jesus.

²²⁹ διήρχετο δὲ μάλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι τ ἀπὸ τῶν ἀσθενειῶν αὐτῶν – There was no way that the news about Jesus' ability to control the created reality was going to remain unknown in the surrounding area, even, we can assume, all the way down to Jerusalem and Judea.

²³⁰ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος – Periodically, Jesus would slip away from the crowds and pray. We can only wonder about the content and purpose of his prayers.

²³¹ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν – After relating a few stories of miracles to demonstrate that Jesus is the Messiah of Isaiah 61, Luke now turns to stories that will help Theophilus understand the difference between the Messiah's theology and the theology of the current Jewish leadership, and that the former is correct while the latter is so wrong that it leaves its adherents in a position of being not only against the Messiah but also against the very God whom they claim to follow and obey. Luke first indicates that Pharisees and scribes, current experts in rabbinic, Old Testament teaching, lived throughout the land of Israel, in all the towns and villages, not in only Jerusalem. Therefore, Jesus probably interacted with them as he grew up in Nazareth and learned exactly what their theology and mindset was, so that he could easily pinpoint their thinking, even if they were not speaking out loud and explicitly (cf. vs. 22ff.).

²³² καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι οἱ αὐτόν ἐνώπιον αὐτοῦ – Clearly, these men were determined to help their friend become healed by Jesus. Whatever it took to accomplish this purpose they were willing to do, even if it was to dismantle the roof of the house—and repair it afterwards, we can assume!

²³³ καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτόν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ – With no other possibility available for entering the house, these men resorted to taking the roof apart. Under the circumstances, where they know that Jesus can heal their friend, it should not surprise us that they were willing to go to such lengths—for the sake of their friend.

²³⁴ καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφένονται σοι αἱ ἁμαρτίαι σου – Jesus observes the fact that these men believe that he can heal the man of his paralysis. Do they have authentic belief? Or are they just emotionally desperate for their friend and simply drawing a logical conclusion from what they have heard and seen? Luke says that Jesus observed their "belief." Then, Jesus goes on to tie his miracles of healing people to the more important issue, forgiveness by God for people's rebellion against Him. In other words, whatever he had been teaching the people, he chose to use the man's and his friends' desire to be healed of his physical illness as an opportunity to comment on what belief in his ability to heal as the Messiah was ultimately all about—if someone had authentic belief. Therefore, Jesus may not be stating categorically that this man is an authentic believer and that he truly will inherit eternal life. Instead,

he may be encouraging him to have authentic belief, but, in the meantime, God is willing to heal him of his leprosy in order to verify that Jesus is the Messiah. In other words, this incident is more about God and Jesus than about this man and his actual belief, as is evident by Luke's continuing to tell the story by mentioning the Pharisees' response and Jesus' interaction with them.

²³⁵ καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ὅτι λέγοντες· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι· εἰ μὴ ὁ μόνος ὁ θεός; – The Pharisees' theology is biblically correct. But did they not think that even the Messiah as a man could pronounce forgiveness of sins to a human being? It would appear not, so that, like the readers of Hebrews and their persecutors, they have not made the connection between the Davidic Covenant and David's statement in Psalm 110:4 to the effect that the Messiah would also be a priest. Or, they did think that it would not even be appropriate for a Levitical priest to declare to a fellow Jew that he was forgiven on the basis of the Jew's sin offering to God, in which case their objection is not that Jesus is declaring a person forgiven, but that someone other than God through the Mosaic Covenant and the person's obedient actions is making this declaration. This latter seems more likely in that they say that "God alone" (μόνος ὁ θεός) can forgive sins.

²³⁶ ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; – Jesus would be familiar with the finer points of the Pharisees' theology, having grown up in Nazareth where he probably interacted with them on a regular basis. Therefore, this question is more of a "Why are you reasoning what you are in your hearts?"—because their theology was only partly correct and needed some very important refining.

²³⁷ τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; – Jesus is saying to the Pharisees that it would be easy for him to pretend to be someone he is not, i.e., someone who has been authorized by God to forgive sins, if all that he did was walk around declaring people to be forgiven. It is easy simply to speak the words, "Your sins are forgiven." But what is that much more difficult is to coordinate with the transcendent Creator according to His sovereign plans and purposes to perform a miracle of healing, so that the healing is completely successful 100% of the time.

²³⁸ ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας – εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρᾳς τὸ κλινίδιον σου ὅτι πορεύου εἰς τὸν οἶκόν σου – Jesus is saying two things—1) that he is the Son of God who comes from humanity to exercise God's control over the created reality just like any other Davidic kings (cf. Psalm 8), and 2) that this control includes having the authority from the transcendent Creator to declare someone with authentic belief (if this is what is really going on inside the paralytic) to be forgiven, because he is also this person's eternal priest who will be his advocate at the final judgment. Therefore, Jesus performs a miracle of healing to prove that he also is in the process of qualifying to be this man's eternal advocate, thus declaring himself to be the Messiah. The conclusion that he wants the Pharisees to draw correctly is that he *does* have the authority to forgive sins just as much as he has the authority to participate in miracles of healing.

²³⁹ καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρᾳς ἔφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν – cf. John 5 where this kind of healing miracle takes place with a man who had been lying on a bedroll, and when Jesus ordered him to pick it up, and it was the Sabbath, both got in trouble with the Jewish leaders.

²⁴⁰ καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον – Is their fear because of assuming that something bad could happen to them because of this man, or is it because they are just very astonished? Probably the latter.

²⁴¹ Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι – Luke adds this story for what it demonstrates about Jesus' being the Messiah of Isaiah 61. He takes the proverbial outcast (sinner) and calls him to follow him and become one of his apostles (forgiven by God and granted the authority to speak on behalf of the Messiah as though it were the Messiah himself who was speaking). Interestingly enough, the man's name is the same as the patriarch of the priests of the Mosaic Covenant, Levi. Cf. Matthew 9:9-17 – Matthew gives himself the name he wants in the story in his account. In addition, he says that the disciples of John ask the question about fasting. Luke includes prayer in the Pharisees' question, and no doubt, both religious practices part of the conversations between Jesus and both groups.

²⁴² καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ – Just like Peter, James, and John above after they caught an inordinate amount of fish, Levi leaves his job to be a disciple of Jesus—and eventually an apostle, although he may not have realized this yet. Probably, this was not Jesus' and Levi's first interaction with one another. Previous encounters were guiding them, in a sense, so that Jesus knew that this was the right time to say to him, "Follow me," with the outcome occurring as it did.

²⁴³ Καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων ὅσοι ἦσαν μετ' αὐτῶν κατακειμένοι – Not only does Jesus choose a religious and social outcast to follow him and become his apostle, but he also socializes with this man's friends, who are also religious and social outcasts. This is even in light of the Mosaic Covenant's prescription to remove all evil persons from within the midst of the nation of Israel (cf. Deuteronomy 13:5; 17:2-7, 12; 21:18-21; 22:13-21; 1 Corinthians 5:13). Is Jesus violating the Mosaic Covenant or interpreting it correctly? It must be the latter, that compassion and mercy toward people who are willing and even perhaps just curious enough to meet with him and learn more about him *as the Messiah* are not those whom the Mosaic Covenant is saying ought to be ostracized from Israel during this time—even if their current theology happens to be wrong? Yes.

²⁴⁴ καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἑσθίετε καὶ πίνετε – Probably the Pharisees did not enter the house and were not reclining with Jesus and Levi's friends in order to keep themselves clean according to the Mosaic Covenant. They would not associate with "unclean" people whom they considered to be violating the Mosaic Covenant by their outward actions. Instead, the Pharisees were only peering in the front door and then standing around with the overflow of Jesus' disciples outside the house. Therefore, they ask them the question. On the basis of this Covenant, it appears that the Pharisees have a legitimate complaint against Jesus. Instead of "removing the evil from Israel," he almost seems to be condoning it. How can he claim to be in favor of pursuing authentic, biblical morality? Because these people are interested in meeting with *him* and probably learning more about *him as the Messiah* from his teaching. However, the Pharisees do not care about these people's interest in Jesus. They care about only their traditions and other people's conforming to their doctrines and theology. In other words, people who care more about traditional orthodoxy and doctrines do not ultimately care about Jesus as the Messiah—regardless of how much they claim to do so (cf. Galatians). They care about only the appearance of their superiority as good, religious people. But, in Matthew 23, Jesus tells them to go to hell, and Paul, in Galatians, does the same.

²⁴⁵ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες – Jesus probably saw the Pharisees peering through the front door and talking to his disciples outside. He also knew exactly what they were saying, and counters their perspective on the Mosaic Covenant with the fact that mercy always trumps justice, especially when people are willing to meet with him and learn more about him *as the Messiah*. People who think that they are right with God on the basis of their religious traditions, doctrines, and orthodoxy do not need Jesus, because they are ultimately counting on their own performance before God to make themselves worthy of God's forgiveness. It is only those whose self-understanding is that there is always a question about their eternal forgiveness, because from their perspective, apart from God's freely and willingly choosing to grant them mercy, they will not receive it. Thus, they always live with a realistic tension, in spite of their understanding of God's sovereignty and independent grace, so that it really is only the miraculous perseverance of their belief through suffering that gives them any confidence that they are authentic believers. Thus, "well" means neither having authentic, biblical inwardness nor moral perfection. It means thinking that one is right with God on the basis of religious performance of the Mosaic Covenant, i.e., the perspective of the Jewish leaders of the Judaism of Jesus' day.

The sick person in the parable is analogous to a sinner in real life. The well person could mean a righteous person, but more likely Jesus is speaking ironically. This the person who thinks he is righteous because of his outward performance of the Mosaic Covenant while being self-deceived and deluded by avoiding taking into account his inward sinfulness and evil.

²⁴⁶ οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν – Therefore, does Jesus mean the actual "righteous," i.e., those who are either morally perfect or who do the MC well enough outwardly to please God or who have authentic, biblical inwardness, or does he mean those who think that they are sufficiently obeying God and especially the Mosaic Covenant by their outward performance that they do not need any more mercy than what they think that they are already receiving from God on the basis of their religious performance? Certainly, they are the latter. Thus, Jesus continues the medical metaphor to say that it is only those who have a profound sense of their moral depravity and sin that they cannot rid themselves of whom he has "called," i.e., whom he knows ultimately will be capable of authentic, biblical belief in him as the suffering Messiah whose death will be the greatest didactic tool that God uses in human history to communicate the depth of our depravity. To mandate that the king of the eternal Kingdom of God and the priest of the final judgment die a criminal's death on a cross is for God to shout loudly and clearly that the human moral condition is horrific and insoluble apart from His willingness to be gracious and merciful *when He chooses*.

The irony of Jesus' statements is that there is no such thing as a "righteous" person who does not need Jesus' teaching and instructions about inward sin and humble, authentic repentance that leads to God's granting him eternal life instead of His condemnation and destruction. This is a rebuke of the Pharisees' self-deception and delusion in regard to the depth of their sin.

Only an accurate view of oneself leads to the eternal Kingdom of God.

While an inaccurate view of oneself leads to eternal wrath, condemnation, and destruction.

²⁴⁷ Οἱ δὲ εἶπαν πρὸς αὐτόν· ὅτι οἱ μαθηταὶ Ἰωάννου ἑνesteύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἑσθίουσιν καὶ πίνουσιν – While the previous verses might lead to interpreting the Pharisees as once again complaining about the disciples' eating and drinking with tax-collectors and sinners, Jesus' response to them indicates that they are using the phrase "eat and drink" as another way of their saying that the disciples are not fasting and praying regularly according to the script of Judaism. It is as though they are saying, "Your disciples eat and drink whenever they want instead of fasting and praying according to good Jewish religious practice."

In other words, the Pharisees are contrasting their "righteous living" according to the MC and Jesus' disciples "righteous living," and they are implying that the latter is unrighteous. We might think that it is remarkable that John the Baptist's disciples have neither left him to become disciples of Jesus nor learned from Jesus that the understanding and practices of the Pharisees are wrong. But I think that this is evidence of even John the Baptist's lack of correct understanding of Jesus, even after he acknowledged him as the Messiah and heard God's voice from heaven to this effect too (cf. John 1, etc.).

The Pharisees recognize that John's disciples and they perform their religious practices of both fasting and praying regularly, while Jesus disciples do not seem to care at all about either practice. They are asking Jesus, "Why the difference?"

Thus, it may even be the case that the conversation between Jesus and the Pharisees about this issue may have taken place at a completely different time, but Luke as the editor of his account of Jesus chooses to include it here, because the general topic is eating and drinking in line with current interpretation of the Mosaic Covenant. This also sounds like modern Christianity and its obsession with spiritual disciplines. Even John the Baptist's disciples were still following the religious traditions of the scribes and Pharisees. Thus, it appears to the Pharisees that Jesus' disciples are being completely rebellious toward God, and it is remarkable that they have adopted Jesus' perspective on these actions so soon after becoming his disciples.

Commentators interpret the OT clause **לִצְדָּקָה וְלַחַיִּים** (LXX – ταπεινώσατε τὰς ψυχὰς ὑμῶν – cf. Leviticus 16:29-31; 23:27-32; Numbers 29:7) as referring to fasting, especially because it is used in parallel with it in Isaiah 58. But this latter verse is part of an indictment by God of the Israelites who are performing their religious practices and yet not being heard by God in the prayers. This in no way means that God commanded them to fast. If anything, it was the opposite—that they should have authentic inwardness and forget about religious practices like this. Psalm 35:13 is similar in that David is claiming to accompany his inward humbling of himself with outward fasting, but this in no way indicates that God either commanded fasting or admired it. It means that David simply did it, probably as an outward sign to show his enemies that he was trying to be inwardly and genuinely compassionate toward them.

Cf. Exodus 10:3 where Moses accuses Pharaoh of refusing to humble himself before God. Certainly, Moses is not concerned about Pharaoh's fasting. Therefore, the OT never commands fasting as an act of obedience to God. What about praying? The Mosaic Covenant never directly commands praying. Thus, Jesus response here in vs. 34,35 applies equally to prayer.

²⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ 'δύνασθε τοὺς υἱοὺς' τοῦ νυμφῶνος 'ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν' 'ποιῆσαι νηστεύσαι' – Jesus' response is not that fasting and prayer are wrong, but that the context in which they are engaged in is what substantiates their validity in symbolizing the inward condition of a human being. Jesus uses the analogy of a wedding where it would not make sense for the groomsmen to "fast," i.e., not eat, before the wedding and while they are spending time with the groom.

In other words, his disciples' relationship to him is what results in whether or not they pray and fast. In fact, as long as he is with them, then they are enjoying themselves and content, meaning that are not motivated either to fast or to pray!

²⁴⁹ ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις – But what if the bridegroom all of sudden were to leave (and even die) so that not only would the wedding not take place, but also the groomsmen would lose their friend and the one whom they are committed to support in his endeavor to get married? This would produce so much sadness and disappointment in them that they would naturally lose their appetites while grieving the loss of their friend, even while contemplating the significance of this friend, the groom, in their lives. Thus, they would appropriately fast—because they could not help it. They just would not feel like eating, and they would pray to God for help in the midst of these difficult circumstances.

With this analogy, Jesus corrects the Pharisees' theology of fasting. Even though one might try to make a case from the OT for regular, planned fasting and prayer, Jesus is teaching them that biblical fasting and prayer are neither planned nor necessarily regular. They arise naturally from circumstances and a human being's physiological response to the circumstances. "Religious" actions by sinful human beings are intended to be on an ad hoc basis, i.e., on an as needed basis. Probably the more important thing to do is to learn about God in order to obey Him properly, especially to pursue good, moral behavior that is loving and caring towards other authentic believers in God, not to do religious rituals such as praying and fasting that we can put a check mark by a list.

Cf. Jesus' prayer in the Garden of Gethsemane in Matthew 26:36ff. and even even his slipping away from the crowds to pray.

Fasting is not a religious duty. It is a spontaneous sign of what is going on inside a sinner who is confronting the various aspects of life—some enjoyable and some disappointing and even heart-breaking.

Likewise, praying is not a religious duty. It, too, is a sign of a spontaneous sign of a person's circumstances and need for God.

²⁵⁰ Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς ὅτι οὐδεὶς ἐπιβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει 'τὸ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ' – These two analogies deal with the nature of acceptance by God for eternal life in the light of the Pharisees' contrast between their own and John the Baptist's disciples' righteous living and the rather loose living, religiously speaking, of Jesus' disciples.

Jesus is going to contrast the newness of his own teaching in contrast to the oldness of the teaching of the Pharisees and even John the Baptist's. Neither of these other two teachings had caught the sense of the OT correctly so as to recognize that Jesus' teaching is right in line with it. They were obviously missing the part about the Messiah's dying in order to be a propitiation and offering to God for people's sins in the light of the lack of the effectiveness of the offerings of animals according to the Mosaic Covenant.

They are also missing a proper understanding of God's grace and man's sinfulness, because they most likely believe

that make themselves worthy of God's blessings, even eternal life, by their religious practices, instead of realizing that their sin only makes them worthy of His condemnation, even if they are performing good and righteous actions. Jesus uses the analogy that involves cloth. If an old and well-worn cloth acquires a hole in it, it does not make sense to take a new, whole cloth and cut a piece from it in order to repair the old. You end up damaging the new cloth unnecessarily and not even matching in quality and durability the new cloth.

New piece of cloth = new understanding of God and the nature of His acceptance that comes from Jesus and his teaching. This does not fit with an old understanding of God that the Pharisees have. It basically ruins the latter, which it should. It destroys the old understanding of making oneself worthy of God's blessings by performing the MC as if its instructions involve only outward practices and do not address the inner problem of the depth of sin in any Jew or Gentile for that matter.

Therefore, the new piece of cloth fits only a new garment, so that both a person's understanding of the biblical message and his living it coincide with one another. He properly grasps the concept of God's grace, and he is living it.

²⁵¹ καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται – Another analogy that works for Jesus purposes is putting freshly made wine in old wineskins. As the new wine continues to ferment, the air inside the wineskin expands and causes it to stretch. However, if the wineskin has already been stretched, rather than doing so with the new wine, it will simply break, thus spilling the wine on the ground and, in addition, ruining the wine skin. It is ok to put old wine but not new wine in an old wineskin.

Old wine = old understanding of the OT vs. New wine = new understanding of OT

Old wineskin = old practices of the old understanding of the OT vs. New wineskin = new practices of new understanding of the OT

The old practices are outward obedience to the Mosaic Covenant that the Pharisee thinks is good enough to make him worthy of God's acceptance. This may not be their stated understanding, but it is their working understanding. He may state that his salvation, etc. is only by God's grace, but he lives as though he must perform for God and earn His salvation, etc.

Thus, the new practices acknowledge the basis of God's mercy to be His sovereign grace, predestination, and Jesus' death, etc. whereby he has a changed heart and authentic belief in God. This is his biblical sanctification.

²⁵² ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον τ – Thus, new wine that is going to ferment must be put in new wineskins that can stretch with the effects of the wine.

The new understanding recognizes that the basis of God's mercy is a changer heart and inner being that then manifests itself outside a person by -

- 1) an openness to the truth of God, Jesus, and His grace with belief in God, Jesus, and the OT Torah, and
- 2) a striving to honor God by obeying the MC no less than the Pharisees, but with Jesus' new and different understanding of sin and grace.

The old attitude of the Pharisees to religious practices is that it is their religious duty—

- 1) They are filled with anxiety because they don't know if they have done enough and been righteous enough to please God with their religious practices.
- 2) They are meticulous in exactly what the Pharisees (not God!) have prescribed.
- 3) They are unwilling to grant any flexibility in people's practice of their prescribed rules and practices.
- 4) They are unwilling to prioritize some of their values, e.g., healing someone on the Sabbath vs. doing no work.
- 5) They are preoccupied with their outward behavior instead of with their inner, sinful condition—their foundational, immoral and sinful nature.
- 6) They are self-righteous about having fulfilled all their religious practices, which leads to pride and arrogance.

The new attitude of Jesus to morality and religious practices—

- 1) They are at rest, at ease, and relaxed due to God's sovereign and independent grace and mercy. They are not anxious about being righteous enough before God, because it is impossible to be righteous enough to make oneself worthy of His grace and mercy.
- 2) They are not meticulous in their practice of religious rules and duties.
- 3) They are willing to be flexible in their religious performances—as life requires because of unforeseen circumstances.
- 4) They are willing to prioritize their righteous behavior—situational ethics.
- 5) They are preoccupied with their inner being and condition because of their innate sinfulness and commitment to desiring righteousness.
- 6) They are humble in the light of their sin and God's grace and Jesus' death with demonstrates their inability to please God.

²⁵³ ἢ [καὶ] οὐδεὶς πῶν παλαιὸν τ θέλει νέον λέγει γάρ ὁ παλαιὸς ἡ χρηστός ἐστίν. – Another aspect to the wine/wineskin analogy is the tendency for people to enjoy the old, fermented wine so as to prefer it to new, unfermented wine. The new wine does not seem to have the same substantial taste and kick to it.

The Pharisees' obsession with religious practices as the means to measure the quality of their relationship with God gives them the sense that their relationship is sufficiently substantial. However, Jesus is saying that they need a new wine perspective that, he admits, will not feel as substantial. Depending upon the sovereign and independent grace and mercy of God feels altogether insubstantial to a human being in comparison to focusing on religious and spiritual

practices to measure one's relationship with God. Jesus is saying that to make this mistake is to misunderstand what it means for him to be the Messiah, regardless of how much one claims to follow Jesus. In other words, mixing following Jesus with obsession with religious and spiritual practices and disciplines is to mix an old and erroneous mentality toward God with a new one, thus resulting in a person's being characterized by the old mentality like the Pharisees, whom Jesus is quietly rebuking here for their rebellion against God.

And not every Jew will accept Jesus' teaching and his correct message of the grace of God. Most of them will be attracted to religiosity instead of to truth. Only a few of the Jews will genuinely love God and His truth in the Bible as it correctly teaches about Him.

²⁵⁴ Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἥσθιον τοὺς στάχους ψάχοντες ταῖς χερσίν – Just another Sabbath walk through the grain fields. But why did the disciples even think that it was ok to pick and eat the heads of grain on the Sabbath, especially if the field belonged to someone else? Because of Deuteronomy 23:24,25, “When you enter your neighbor's vineyard, then you may eat grapes until you are fully satisfied (ἵκανοι ἔσθε) (ὅσον ψυχὴν σου ἐμπλησθῆναι), but you shall not put any in your basket. When you enter your neighbor's standing grain, then you may pluck the heads with your hand, but you shall not wield a sickle in your neighbor's standing grain.” In addition, there is Leviticus 19:9,10, where God spoke of farmers' actually leaving even grapes and grain after a harvest so that it could be gleaned by the poor, “Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the LORD your God.” In other words, God mandated that the Jewish community be an extremely charitable one. *Individuals* were obligated to watch out for and care for one another's physical needs. Therefore, it was permissible to pick a few grains from your “neighbor's” field, even before the harvest, but not to harvest his field. In other words, human need was to be paramount within Israel, not following ritual commandments, as Jesus will go on to explain. Obviously, it would be expected of the picker of grain to be honest about his actual need and of the farmer to be honest about his being willing to follow God's commandments and be charitable. Also, would not Jesus' disciples be familiar with current rabbinic teachings on this matter that made it illegal to “thresh” grain on the Sabbath, even if a person picked it with his hands? For example, the Pharisees, in contrast to the Sadducees, considered the rabbinic traditions that were called the Oral Law and that interpreted the Mosaic Covenant, to be as authoritative as the OT itself. In other words, they believed that the Oral Law had been communicated by God to Moses just as much as the Written Law had been. However, by definition, Moses wrote down the Written Law, which we know as the Pentateuch, the first five books of the Bible called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. However, he did not write down the Oral Law. The belief was that this latter body of communiques from God was transmitted orally from generation to generation even down to the day of Jesus and the Pharisees with whom he interacted. The Oral Law as the rabbinic traditions described in greater detail what God meant by the 613 commandments of the Mosaic Covenant found in Exodus through Deuteronomy. Later, in the midst of subsequent turmoil and instability for the Jews after the destruction of Jerusalem and the temple in A.D. 70 and their expulsion from the land of Israel in A.D. 135, Rabbi Judah ha-Nasi compiled the Oral Law into a written document and edited it between about A.D. 180-220. His ultimate purpose was to preserve the Oral Law for his fellow Jews who were losing their knowledge of it while having to pay attention simply to surviving the radical changes that were occurring in their lives. The entire document that he compiled and edited has become known as the Mishnah, and it specifically forbids threshing on the Sabbath, of which of course rubbing grain in one's hands could be construed as such (the Talmud consists of the Mishnah (c. A.D. 200) and the Gemara (c. A.D. 300-500), the latter being rabbinic discussions that further elucidate the Mishnah and other OT writings, so that it expounds quite broadly on the Hebrew Bible). Therefore, it is more than likely that Jesus and the disciples were well aware of the prohibition of Sabbath threshing and rubbing grain in one's hands, but it sounds as though the disciples had already adopted Jesus' perspective on a number of things. For example, consider the incident above regarding fasting and praying where the disciples did not feel compelled to follow the rabbinic traditions. But how could they be so open so quickly to a new perspective that was radically different from what they were used to and that would obviously get them in trouble with the Jewish leaders? The only reasonable answer is, the Spirit of God that had already created in them a confidence in Jesus and his teaching.

²⁵⁵ τινὲς δὲ τῶν Φαρισαίων εἶπαν· τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σαββάσιν – Clearly, the Pharisees are interpreting the Sabbath commandment of the Mosaic Covenant to be forbidding work of such a nature that, even if someone rubs grain in his hands in order to eat it, this is a violation of the commandment (see note above regarding the Mishnah and Talmud). It would be easy for them to come to this conclusion simply on the basis of the OT, because the Sabbath commandment assumed that the Jews were in possession of food that had already been prepared to eat on the Sabbath (cf. Exodus 16:22-26 – “Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, then he said to them, ‘This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.’ So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it. Moses said, ‘Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, the sabbath, there will be none.’”). Thus, strictly speaking, on the basis of both the OT Mosaic Covenant and current rabbinic teachings, the disciples were apparently in violation of the Sabbath commandment.

²⁵⁶ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὁδόντες] – Jesus' response to the Pharisees is to cite the story of David in 1 Samuel 21:1-6 where his men and he eat the "Bread of the Presence" that was "lawful" for only the priests to eat. Therefore, the question that Jesus is encouraging the Pharisees to ask is, what was David's rationale for "disobeying" God such that even the priest condoned his desires and actions, and what is Jesus' similar rationale for permitting his disciples to "break" the sabbath? David was fleeing for his life from Saul who had threatened to kill him. But what if he died of hunger? Therefore, just as it was legitimate for David to flee from Saul as a manner of trusting God for his life, it was legitimate for David to eat ritually holy and consecrated bread. In other words, the saving of physical life trumps the performing of the Mosaic Covenant's ritual commandments, even if the commandments obviously and explicitly declare that obeying them means that a person is certainly obeying God. Therefore, God did not intend that the ritual commandments be in any way absolute. Human life and health, and I would assume even psychological health, always supersede obedience to God that is outward and ritualistic, i.e., that, in the final analysis, should not affect a person's or someone else's physical, psychological, or spiritual well-being. The "Bread of the Presence" commandment is in Leviticus 24:5-9 – "Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. You shall set them in two rows, six to a row, on the pure gold table before the LORD. You shall put pure frankincense on each row that it may be a memorial portion for the bread, even an offering by fire to the LORD. Every sabbath day he shall set it in order before the LORD continually; it is an everlasting covenant for the sons of Israel. It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the LORD'S offerings by fire, his portion forever."

²⁵⁷ [ὥς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβον ἔφαγεν καὶ ἔδωκεν ἑαυτοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φάγειν εἰ μὴ μόνους τοὺς ἱερεῖς; ἧ – As stated in a previous footnote, the Sabbath commandment assumes that the Israelites already have food prepared to eat on the Sabbath. Therefore, from the Pharisees' perspective that probably included the rabbinic teachings that eventually became the Mishnah and the Talmud, to prepare food on the Sabbath and eat it would be tantamount to eating food that is not lawful to eat as David did. So how are the Pharisees going to justify David's actions and not Jesus' disciples actions? Just as David had no food other than the consecrated bread in the tabernacle, Jesus' disciples had no food other than which was available by rubbing the grain in their hands.

²⁵⁸ καὶ ἔλεγεν αὐτοῖς· ὁ κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου – It appears that the Pharisees had no response to give to Jesus that would explain David's actions in the light of their own perspective on the Mosaic Covenant. Therefore, Jesus adds the words in this verse. Is Jesus saying that 1), he has the authority to dictate what people do on the Sabbath in the light of the Mosaic Covenant because he is God, and, therefore, basically the One who gave the commandment to the Jews? Or is he saying that (2), like David, Solomon, et al., who were Sons of Man on the basis of Psalm 8, he rules over the creation in such a way that he discerns when human need takes precedence over a ritual commandment? Or is he saying that (3), he as the Messiah grasps correctly the Mosaic Covenant and its individual commandments such as keeping the Sabbath, so that his interpretation of the commandment is the one to follow in contrast to that of the Pharisees? His meaning is most likely a combination of the second and third suggestions, especially because the phrase "Son of Man" is a direct reference to Psalm 8 where David marvels that God has granted to him and his human descendants to rule over the creation with authority that is just a little lower than that of God Himself as the transcendent Creator. In addition, because Jesus is the Son of God and God's proxy within the creation so that he rules over it with the authority of God, following His lead is thus genuinely being obedient to God. The Son of God/Man is that to which the Sabbath ultimately points. Indeed, Jesus is the most important piece of the puzzle of reality. The Jews thought that Moses and the Mosaic Covenant were the most important piece of the puzzle and that the Messiah would affirm them in this. When Jesus did not and even "broke" the MC in their opinion, he clearly nullified any claim that he made to being the Messiah. Thus, he is even greater than the temple (v. 6) and is the focus of both the temple and the Sabbath, not keeping the Sabbath commandment in the Mosaic Covenant to the extreme which the Pharisees have made of it. One can "break" the Sabbath commandment, indeed the entire Mosaic Covenant if he is focused on Jesus of Nazareth as the Messiah, King, and Priest through whom a person acquires eternal mercy and life from God. The MC points to the Messiah and not the other way around.

²⁵⁹ Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά – As long as Luke is relating stories of Jesus that pertain to the Sabbath commandment and the Pharisees' response to his disciples' and his actions to demonstrate further that Jesus is the Anointed One of Isaiah 61, here is another one. This story involves human health and well-being also in that a man has a paralyzed hand that we can assume prevents him from living life well. Perhaps he cannot work and perform labor to earn a viable living.

²⁶⁰ παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα ἐύρωσιν κατηγορεῖν ἑαυτοῦ – The Pharisees have already objected to the disciples' "working" on the Sabbath by rubbing grain in their hands in order to eat it. Cf. Exodus 20:10 – "you shall not do any work (לֹא-תַעֲשֶׂה עֲמָלָה) (οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον)." Now, they are waiting to see if they can lobby an objection Jesus' way if he "works" and heals the paralyzed man's hand on the Sabbath. This assumes that the rabbis had proscribed even doctors' helping sick patients on the Sabbath, because to do so would constitute "work" in line with the doctors' professional calling. And, in their opinion, God was so strict about the Sabbath that He did not want anyone doing anything that even

closely resembled work. This is going to make sense to especially those who have been brought up in such an inflexible culture and had these notions pounded into their heads. It also may make sense to people who grew up in a chaotic environment and are craving a sense of order and structure so that it would be easy for them to become religiously fanatic about such prescriptions.

²⁶¹ αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἕστη – Jesus’ prior experience with the Pharisees was like the Pharisees’ prior experience with him. Just as they suspected that he would heal the man of his paralyzed hand because he had been healing many other people ever since his return to Galilee from the Jordan River and being tested by Satan in the desert, he knew that they would object to his doing so on the Sabbath on the basis of their understanding of the Mosaic Covenant. But Jesus decided to make very clear his different understanding of God and obedience to Him by asking the man to stand in the midst of everyone so that they all could clearly see this man’s being healed.

²⁶² εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἔπερωτῶ ὑμᾶς· εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σώσαι ἢ ἀπολέσαι; τ – First, Jesus challenges the Pharisees on their understanding of what it means to obey God and particularly the Sabbath commandment. Did God intend the commandment to be obeyed so scrupulously and exactly that no outward deviation from it would be permissible, even if the outward deviation involved doing something that either would be considered good in line with other obvious moral commandments within the Mosaic Covenant or would be considered evil in line with these commandments? For example, the Mosaic Covenant exhorts the Jews to treat each other kindly. If there is an opportunity to treat a fellow Jew kindly, but it would involve “work,” i.e., labor of of a sort whereby a Jew would engage in action that he does the other six days of the week within the nation of Israel, does the Sabbath commandment in its explicit form trump the other aspects of the Mosaic Covenant so that it prohibits a Jew’s treating other Jews kindly by engaging in action that he does the other six days of the week? Or what about doing something evil? The Mosaic Covenant prohibits murder. But, again, does the prohibition against “working” on the Sabbath found in the Sabbath commandment supersede all other actions so that it actually becomes permissible to do that which is obviously immoral on the Sabbath as long as one is “keeping the Sabbath” in its strictest sense? Jesus is implying that this actually is the logic of the Pharisees’ perspective—that they have so focused on the external aspects of the Mosaic Covenant that these aspects take precedence over even murder, stealing, and adultery. Thus, evil has actually become relativized in their minds. In other words, we human beings are so capable of obsessing on our religious performance before God that we actually overlook or even condone obvious immorality in the midst of rituals and ceremonies that we consider *more* important as what it means to obey God. In fact, we applaud ourselves for our scrupulous religiosity while avoiding, indeed rejecting, morality. Thus, Jesus is saying the same is true of saving a life vs. destroying a life. If, in the midst of keeping the Sabbath in the strictest manner, it means that I do not take the opportunity to rescue someone from dying, e.g., I avoid the cry for help from a drowning person, or I actually kill someone, e.g., I serve them pre-prepared food that has turned toxic and poison them, this in no way would bother the Pharisees, because I am still doing exactly what the Sabbath commandment explicitly says, and the Sabbath commandment is the only valid morality on the Sabbath day. Jesus is therefore telling the Pharisees that they are completely misunderstanding God and the Mosaic Covenant. The divine call to charity within the Mosaic Covenant always trumps ritual and religiosity. And anyone who rejects this principle of obedience to God is actually rebelling against God.

²⁶³ καὶ περιβλεψάμενος πάντας αὐτούς· εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἔποιήσεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ τ – Thus, Jesus acts in such a way that is line with who God is while “violating” the Sabbath commandment from the perspective of the Pharisees. God is more concerned about authentic love and morality than He is about following ritual commandments explicitly and completely.

²⁶⁴ αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διέτρεπον πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ – The Pharisees demonstrate that they are stuck on following the explicit statements of the Sabbath commandment at the expense of authentic love and morality, so that they begin conspiring with one another how they may punish Jesus, a fellow Jew, for such clear “disobedience” of God and the covenant that He made with the Jews at Mt. Sinai. This is also in spite of the clear indication by God that Jesus is the Messiah by means of His causing miracles to occur through him. Such spiritual and moral blindness is *the* defining characteristic of human moral depravity that also pushes people to need obsessively and unwaveringly to be right regardless of their being wrong.

²⁶⁵ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ – Two other times Luke has mentioned Jesus’ praying. 1) 3:21 – “Now, it happened in the process of all the people’s being baptized that Jesus was also baptized. And heaven was opened while he was praying, 3:22 and the Holy Spirit descended on him in bodily form like a dove.” 2) 5:15 – “But the news about him was spreading even farther, so that large crowds were coming together to listen to him and to be healed of their illnesses. 5:16 However, he would withdraw from them into the desert and pray.” Within this immediate context, Luke’s mention of Jesus’ praying is probably because of his next step in his role as the Messiah to pick the twelve men who will follow him closely until the time of his death. Eleven of them will become *bona fide* authorized spokesmen, i.e., apostles, on his behalf, and the twelfth will betray him that will result in the crucifixion. These men are very important to the story of God’s producing the Kingdoms of Israel and of God. Thus, it would make sense for Jesus to prepare himself prayerfully for the event of his explicitly choosing them, not only because of the importance of choosing eleven who would be interested enough in his teaching to learn it and teach others in an authoritative manner, but also because he

was making a commitment to suffer and die on a cross as a result of the twelfth's actions. Thus, his prayer may have been more about asking the transcendent Creator to grant him the strength to endure all that he would experience in order to fulfill his role as the Messiah.

²⁶⁶ καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν – According to the way the story goes, his disciples, even the large crowd of them, must have been on the mountain with him, so that he had access to them immediately after his session of prayer and picked twelve of them specifically to be his “apostles.” Interesting that even Judas Iscariot was actually called an apostle at this time, indicating that the potential was theoretically there, in spite of the fact that God would sovereignly cause the story to go in the direction of Judas’ betraying Jesus.

²⁶⁷ Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, ὁ καὶ Ἰάκωβον καὶ Ἰωάννην ὁ καὶ Φίλιππον καὶ Βαρθολομαῖον –

²⁶⁸ καὶ Μαθθαῖον καὶ Θωμᾶν ὁ καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν –

²⁶⁹ καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης –

²⁷⁰ Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολλὸς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ ὁ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος – Obviously, Jesus reputation as a rabbi and healer was spreading far and wide, so that many people were traveling great distances to hear what he had to say and to be healed of the infirmities that were making their earthly existences just that much more difficult, i.e., more difficult than simply putting up with their internal moral depravity and the external causes of nature that uncontrollably bring hardship in the present realm.

²⁷¹ οἱ ἤλθον ἰσχυροῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο – Jesus was displaying the power of God over both the natural realm of physical diseases and the realm of spiritual inhabitants such as demons.

²⁷² καὶ πᾶς ὁ ὄχλος ἐζήτειν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας – What was it about touching Jesus that became so important? Probably that he was reaching out and touching those who needed healing. Thus, Jesus was like a rock star whom everyone, seeing the miraculous effect of Jesus’ touch, wanted to touch, even if there was nothing known wrong with them. Quite a scene!

²⁷³ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· Μακάριοι οἱ πτωχοὶ ὅτι ὑμετέρας ἐστὶν ἡ βασιλεία τοῦ θεοῦ – Just as in the case of the Sermon on the Mount in Matthew 5-7, these words were not spoken directly to the whole crowd but to Jesus’ disciples. Cf. Matthew 5:1,2 – “When Jesus saw the crowds, he went up on the mountain; and after he sat down, his disciples came to him. He opened his mouth and began to teach them, saying,....” It was as though he was looking to get the attention of those who had been showing an interest in what he had been teaching, not just in his ability to heal. The gist of his comments, therefore, seem to be not only an explanation of his perspective on the biblical message in contrast to that of the rabbinic Judaism of his day that was taught by the scribes and Pharisees, but also in order to prepare his disciples for what is coming if they continue associating with him. Just as Jesus would be mistreated by those within the nation of Israel who continued to rebel against God, like these people’s ancestors who refused to listen to God’s prophets (cf. Luke 6:23), so also his disciples could expect to be rejected and mistreated by the very same people.

The context of all these statements, especially including 6:43-45, indicates that the poverty and wealth of which Jesus speaks in v. 20 and v. 24 respectively are of an internal nature. The religious climate of his day, as shown already by encounters with other Jewish rabbis, is such that people considered themselves spiritually wealthy if they were scrupulously following the Mosaic Covenant and Oral Law, so that Jesus’ disciples were spiritually poor in the opinion of the scribes and Pharisees. However, Jesus is teaching that spiritual wealth is not based upon strict outward conformity to rabbinic Judaism but on humble acknowledgement of a person’s need for God’s mercy in the midst of moral depravity and rebellion against God. Cf. Luke 5:32, “I have not come to call the righteous but the sinners to genuine repentance.” Thus, this statement is like that in Matthew 5:3, “Blessed are the poor in spirit,....” Consequently, eternal life will be granted not to the scrupulously religious, regardless of how zealous they are to obey God and the Mosaic Covenant, but to the morally humble, regardless of how poorly they are following the Jewish traditions. The latter are truly the “blessed” and in good shape spiritually speaking, because their destinies include eternal life. Cf. Paul’s comments in Romans 10:1-3 – **1** Brethren, my heart’s desire and my prayer to God for them is for their salvation. **2** For I testify about them that they have a zeal for God, but not in accordance with knowledge. **3** For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

It is important, also, to see that in vs. 20-22 and 24-26 Jesus is not giving his disciples a commandment to be people who are “blessed” or not to be people who are cursed, but he is merely describing the characteristics of people who have been inwardly and miraculously changed by God in the first case, and those who have not been in the second case.

²⁷⁴ μακάριοι οἱ πεινῶντες ὅτι ἡ χορτασθήσεσθε. ὁ καὶ κλαίοντες ὅτι γελάσετε – Jesus is saying that another way to characterize those who are well-off spiritually is that they are hungry, i.e., they long to be different morally by being morally perfect. Their sense of lack now will go away in the eternal Kingdom of God, so that they will never feel it again. They are also sad because of their moral depravity. It is a painful experience for them, but in eternity, they will never be sad again because of their immoral condition. Indeed, they will rejoice at their moral perfection.

²⁷⁵ μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι ὡς καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου – Cf. Matthew 5:11 – Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. The spiritual climate of the “world” in general and, thus, within the nation of Israel as Jesus has been exposing and is mainly discussing, is such that there is great hostility toward the truth on the part of morally depraved human beings. People, even those who claim to be following the God of the Bible in Israel by assiduously obeying the Mosaic Covenant, will not be able to tolerate those who are genuinely and inwardly humble and seeking God’s forgiveness and mercy. They will succumb to the need to distance themselves from people of genuine Biblical inwardness and cast aspersions on their reputation, even warning people to stay away from them because they are “dangerous.” Ultimately, this will occur because of people’s association by name, belief, mindset, goals, purposes, etc. with Jesus of Nazareth as the Messiah. Thus, Jesus is preparing his disciples for what may come in their lives because God has caused them to choose to follow him. In other words, this teaching by Jesus is not about universal moral principles that all people should follow. His teaching is about what it is the result of choosing to be his students and followers, specifically in his current historical, geographical, social, and political context in Israel. It would be interesting to know more about what were the experiences of the apostles and Christians in Jerusalem during the time of the book of Acts. For example, what did the other apostles actually do when Paul got arrested in Acts 22 & 23?

²⁷⁶ χαρήτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε. ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ‘τὰ αὐτὰ’ γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν – Cf. Matthew 5:12 – “Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.” Here is the biblical joy of rejection by religious people for Jesus’ disciples in his day that coincides with his rejection and results in a person’s being welcomed into the eternal Kingdom of God. Jesus is saying that Jews within the nation of Israel were hostile to God and His prophets in OT times. This same hostility still exists in Jesus’ day and will manifest itself toward him and those who genuinely associate with him. Jesus will go on in this speech to exhort his disciples to exercise mercy instead of justice toward those who are being disobedient to God by mistreating them. He will also state that the rationale for mercy at this time in history is the desire of those who are associated with him that is characterized by a desire for God’s eternal mercy. Nevertheless, we need not forget that Jesus will exercise great justice toward his enemies at his second coming. Therefore, he is not about mercy only. But while he was in the process of qualifying for his role in the granting of mercy to his morally depraved disciples, as individuals they were obligated to extend mercy and not demand God’s justice toward their enemies. We also have to wonder what it was like for the apostles to live in Jerusalem during the years after Jesus’ ascension. Acts tells us that at the beginning they definitely experienced opposition. But what about later up to the time of the destruction of Jerusalem in A.D. 70. Were any of them around at that time? What was the condition of the Christian community in Jerusalem in A.D. 70?

cf. Jeremiah 20-24 – [20](#) Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. [21](#) When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt. [22](#) Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt. [23](#) And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the ‘burial place of the common people. [24](#) But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

²⁷⁷ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν – Those within the nation of Israel who think that they are spiritually wealthy and find comfort in their religious scrupulousness while lacking authentic inwardness are experiencing all the satisfaction that is humanly possible, because it will end at their deaths.

²⁷⁸ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι ὄνῳ, ὅτι πεινάσετε. οὐαὶ ἡμῖν, οἱ γελώντες ὄνῳ, ὅτι πενθήσετε καὶ κλαύσετε – Those Jews who are misunderstanding the OT and wrongly following the Mosaic Covenant but who nevertheless feel a fullness of religious obedience to God that gives them a false sense of security in their relationship with God will find all that security gone at the judgment. They will crave protection from God’s anger and justice, but they will find none. In addition, they will find themselves sorely disappointed in God’s rejection of them after being so happy throughout their lives on earth, thinking that they were fully accepted by God.

²⁷⁹ οὐαὶ ἡμῖν, ὅταν ὑμᾶς καλῶς εἰπωσιν ‘πάντες οἱ ἄνθρωποι’· κατὰ ‘τὰ αὐτὰ’ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν – Pursuing truth does not win you any popularity contests. Simply because the natural response of moral depravity is to reject truth and, by extrapolation, those who embrace truth, it is not a good sign when everyone thinks well of you, if you are a genuine follower of the biblical message. People will band together to reject those who embrace the truth the same way that the OT Jews banded together to reject God’s prophets.

²⁸⁰ Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς – cf. Lev. 26:6-13 – “I shall also grant peace in the land, so that you may lie down with no one making you tremble. I shall also eliminate harmful beasts from the land, and no sword will pass through your land. 7 But you will chase your enemies and they will fall before you by the sword; 8 five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword. 9 So I will turn toward you and make you fruitful and multiply you, and I will confirm My covenant with you. 10 You will eat the old supply and clear out the old because of the new. 11 Moreover, I will make My dwelling among you, and My soul will not reject you. 12 I will also walk among

you and be your God, and you shall be My people. 13 I am the LORD your God, who brought you out of the land of Egypt so that you would not be their slaves, and I broke the bars of your yoke and made you walk erect.” Cf. Matt. 5:38 “You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ 39 But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wants to sue you and take your shirt, let him have your coat also. 41 Whoever forces you to go one mile, go with him two. 42 Give to him who asks of you, and do not turn away from him who wants to borrow from you. 43 You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 Therefore you are to be perfect, as your heavenly Father is perfect.” Cf. Ex. 21:22-25 – “If men struggle with each other and strike a woman with child so that she gives birth prematurely, yet there is no injury, he shall surely be fined as the woman’s husband may demand of him, and he shall pay as the judges decide. 23 But if there is any further injury, then you shall appoint as a penalty life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 burn for burn, wound for wound, bruise for bruise.” Thus, Jesus’ statements appear to refer to popular interpretations of the Mosaic Covenant in his day. The commandment to love one’s neighbor (Leviticus 19:18) was probably construed to imply that it was permissible to hate anyone who is not your “neighbor,” i.e., a Gentile outside of the community of the nation of Israel, especially because it was specifically the Gentiles whom God labeled as Israel’s “enemies” in the OT. In addition, the Mosaic Covenant specifically commanded the Jews to destroy the Canaanites, because the latter were explicit rebels against God. One could think that, by extrapolation, the Jews were justified in hating the Romans and wanting them condemned by God for their mistreatment of the Jews, which actually was not as great as it could have been. For example, Emperor Tiberius rather respected the Jews and protected them from harsh treatment by the local Roman authorities. Nevertheless, Jesus is saying to those who “hear,” i.e., who are grasping what he is saying as truth, that he is reinterpreting the OT message to emphasize mercy on the part of his disciples who understand God because of their association with him. They should exercise mercy toward the Romans as occupiers of the land of Israel. For Jesus’ disciples, these comments will become important also when the serious followers of Moses become their enemies because of their association with him as the Jewish Messiah. Thus, Jesus is explaining that he has a proper understanding of the OT, what could be called Messianic Judaism vs. Rabbinic Judaism.

²⁸¹ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς – The natural response of human beings is justice, not mercy. Jesus is urging those who understand that he is the Messiah to reject their natural response toward those who want harm to come to them by extending mercy. Thus, they should want God to extend mercy to their “enemies”—most likely on the basis of God’s having extended mercy to them who themselves do not deserve it as Jesus will go on to explain in verses 37 and 38.

²⁸² τῷ τύποντί σε ἐπὶ τὴν σιαγόνα ἢ πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης – cf. Matthew 38,39 – “You have heard that it was said, ‘AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.’ 39 But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also.” cf. Matthew 5:40 – “If anyone wants to sue you and take your shirt (τὸν χιτῶνά), let him have your coat (τὸ ἱμάτιον) also.” Assuming Jesus is addressing contemporary rabbinic teaching that is radically different from his understanding of the biblical message, he is saying that it is evil to obsess on justice at the expense of mercy. As shown in the previous footnote, the context of the statement about “an eye for an eye, etc.” is a man’s striking a pregnant woman while he is fighting with a man, and she is injured. The man owes her “an eye for an eye, etc.” Maybe, contemporary teaching in Jesus’ day permitted someone to slap another person if he accidentally struck him. Rather than acknowledging the nature of the accident and extending grace and mercy, the person struck was permitted to return the “hit” with a slap. However, Jesus is most likely zeroing in on the rabbis’ obsession with justice at the expense of mercy and saying that this is inherently evil, because it ignores the fundamental nature of God who forgoes justice in order to extend mercy to His people. In the case of a lawsuit where the defendant is required to pay restitution by giving up his outer garment, Jesus is saying that justice is good, but mercy is more important when we are talking about human beings and their existence, because this existence is ultimately about preparing for the final judgment in order to receive God’s eternal mercy.

²⁸³ παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντός τὰ σὰ μὴ ἀπαίτει – Again, charity toward even those who oppose Jesus’ followers because of their association with him is more important than holding on to personal possessions that are taken from them. Jesus’ “enemies” were eventually going to take his life from him, but he was not going to demand it back from them. Having those who misunderstand the biblical message while claiming to follow it take what is yours because of your being a follower of the Jewish Messiah is simply part of the expected experience this side of eternity.

²⁸⁴ Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ἢ ποιεῖτε αὐτοῖς ὁμοίως – Is not this commandment by the Messiah the same as God’s commandment to the Jews under the Mosaic Covenant to “love your neighbor as yourself.” Jesus is telling his disciples to treat their fellow Jews as they would treat themselves—both their “neighbors” who are following the Messiah and their “enemies” who are not and therefore are oppressing and mistreating them.

²⁸⁵ καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ ἢ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν – cf. Matthew 5:46,47 – “For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?” The implication is that loving people who treat you well is easy, so that even people whom the rabbinic Judaism of Jesus’ day would say are people who will not inherit the Kingdom of God, e.g., the Romans, do this. In addition, rabbinic Jews does this. In other words, the answer to the question, what is the benefit of loving those who love you, is, God’s eternal condemnation. This is to say, there is certainly no eternal benefit. Therefore, does it not make sense that people who inherit the Kingdom of God should act noticeably differently from those who will not? And what is the difference? Is it scrupulous adherence to the Mosaic Covenant and the rabbinic traditions as the scribes and Pharisees thought of the difference between the Romans and them? Jesus is saying, No. It is treating people who would hate the Mosaic Covenant and all biblical truth with the same respect and kindness that a person would want them to show him because he loves the Mosaic Covenant and biblical truth. In addition, it is treating people who appear to love the Mosaic Covenant and biblical truth but do not because of their rejection of Jesus as the Messiah with the same respect and kindness that a person who loves biblical truth would want to be shown to him. There is no eternal benefit in acting like people who will not obtain eternal life—even if one’s actions look good, i.e., one’s actions are loving because you are loving those who love you.

²⁸⁶ καὶ ὁ[γὰρ] ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ ἢ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιῶσιν –

²⁸⁷ καὶ ἐὰν δανίστητε παρ’ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ὁ[ἐστίν]; καὶ ἢ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν ὅσα ἴσα – The natural way to treat people is on a *quid pro quo* basis—something for something. If someone does something for us, we feel it only good and right to do something for them. If someone does not do anything for us, then we feel it only good and right that we are not at all obligated to do anything for them. Thus, our “love” so to speak is something we give on the condition that someone “loves” us. Jesus is explaining that Messianic Judaism is based upon God’s mercy, not on His sense of *quid pro quo* which itself is actually good and right.

²⁸⁸ πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε ἡμῶν ἀπελπίζοντες; καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς – cf. Matthew 5:44, 45 – “But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; 45 for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” An eternal benefit comes to only those who treat in a loving way those who mistreat them in an unloving way, thereby showing that they are the progeny of the very Creator who lovingly treats people who rebel against Him—as everyone does! In other words, mercy is supposed to trump justice for Jesus’ disciples as individuals who follow him as the Messiah, because they understand that mercy trumps justice for God even as He mercifully provides to unbelievers the things that are necessary to exist in the present realm. Cf. Isaiah 26:10, “Though the wicked is shown favor, he does not learn righteousness; he deals unjustly in the land of uprightness, and does not perceive the majesty of the LORD.”

²⁸⁹ Γίνεσθε οἰκτίρμονες καθὼς ὁ[καὶ] ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν – The bottom line for Jesus’ disciples is to act like God. He cares about the misfortunes of people to the extent that He rescues them from His eternal condemnation by changing them inwardly. He also provides them with life in the present realm, something that no one even deserves.

²⁹⁰ Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῇτε; καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. ἀπολύετε, καὶ ἀπολυθήσεσθε – Indeed, the path for Jesus’ disciples to obtain eternal mercy and God’s rescue from His condemnation is to grant the same mercy and forgiveness to those who do not deserve it from them. Another way to say part of this is, whatever God ought to do according to His justice to you as a morally depraved human being who deserves His eternal condemnation, do not do this to another human being. Another way to say the other part is, that which God will do for those who escape His eternal condemnation, i.e., pardoning and forgiving them when they do not deserve it, definitely do exactly the same thing to other human beings.

²⁹¹ δίδετε, καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν ὅ[γὰρ] μέτρον μετρεῖτε ἂν τι μετρηθῇσεται ὑμῖν – The disciple of Jesus as the Messiah should extend great mercy to others because he considers great mercy from God to be the most valuable commodity that he can acquire. As a consequence, he will receive God’s great mercy. In other words, the amount of mercy that a morally depraved disciple of Jesus considers to be valuable and worthwhile to obtain is the amount that he ought to dispense—in order to receive an even greater amount from God for the purpose of obtaining eternal life.

²⁹² Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς; μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον ἔμπεσοῦνται – Jesus’ disciples have grown up being taught by scribes and Pharisees in the synagogues. With his appearance as the Messiah, who clearly has a different perspective on how to understand the OT, Jesus wants them to think about whom they are ultimately going to choose to follow. Will it be the scribes and Pharisees? Or will it be he? Whomever they choose, they should make sure that their leader(s) can see truth well enough that he/they do not lead them into the ditch of God’s condemnation.

If a person is an ignorant fool, then he cannot be led by ignorant fools. The Jewish leaders are ignorant fools, and the people who are following them are likewise.

²⁹³ οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ἢ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ – Jesus wants his students to remember that the goal of a student is to gain the same understanding of reality as the teacher. Is he

intimating that the scribes and Pharisees with the Oral Law have placed themselves above Moses and not actually become like him, because if they had, they would believe that Jesus is the Messiah and would follow him. Thus, Jesus' students should adopt the same understanding of reality that he has and not that the scribes and Pharisees have.

The goal is to find a wise teacher, to sit under him, and to learn his wisdom in order to live it as he is.

²⁹⁴ Τί ὁδὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς – Those Jewish students of Jesus who have been well-taught by the scribes and Pharisees have become like them in scrupulously analyzing other people's supposed obedience to God and evaluating it. However, their *modus operandi* leads them to judge other people's misbehavior as hugely problematic before God while, at the same time, completely ignoring their own misbehavior, which is internal and inward, that is even worse. Compare, for example, the Pharisees' evaluation of Jesus' disciples "threshing" grain on the Sabbath by rubbing it in their hands (Luke 6:2) vs. their own blindness to their moral depravity and the eternal value of extending mercy while claiming to know where God ought to express His justice.

JC – not an analogy, because nothing in life really is like this. Wood of beam in a person's eye? No. But metaphorical language. What is metaphor speck and wood of beam in a person's eye? Hinders a person from seeing clearly. Seeing something in particular. In context, mercy and condemnation when someone has done something evil towards me. Hindered from seeing what I have done wrong. A person's blindspot. Point it out to them, and meet with defensiveness. If speck is a small blindspot, then wood of beam is a much larger one. Someone offering to point out a habitual sin in a person to help him get rid of it. Probably has in mind the Pharisees who love to point out sins of others to correct them. And they have a bigger sin in them, which is completely missing the truth that they are sinful in their whole being and think that they are without sin when they are filled with sin. Human sinfulness in all of us. How can someone help another person with their sin if he does not fully grasp his own sinfulness.

²⁹⁵ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν – Jesus' exhortation to any student who would follow the leadership of the scribes and Pharisees is to learn from him to do a proper and accurate self-evaluation that gets down to the nub of human moral depravity, and then the student can comment (with great humility and circumspection) about another person's moral faults. Thus, Jesus is saying that a morally depraved human being can properly help another person in the midst his moral depravity only when he has truly humbled himself before God after deeply grasping his need for God's mercy through an understanding of his own moral depravity.

²⁹⁶ Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ ὅτι δένδρον σαπρὸν ποιοῦν καρπὸν καλόν – Jesus is telling his disciples that, when it is all said and done, there are two kinds of people in this world, and each kind cannot be the other kind and cannot manifest itself like the other kind.

More Jews are going to be unwilling to listen to and embrace appropriately the entire biblical message and Jesus' teaching. Only a few Jews will gain the *aionic* life of the "great nation" and eternal life of the Abrahamic promises that come through believing in and obeying Jesus' teaching and instructions.

There are two kinds of people among the Jews—those who have a correct understanding of God and who do what is good out of their changed inner being and those who misunderstand the Bible and do what may look like good actions but with the wrong perspective of thinking that they make themselves worthy of God's blessings.

The fruit of the tree depends upon the kind of tree and its nature. Similarly, a person's deeds flow from the kind of person he is on inside. Yet, hypocrisy occurs when a person does good deeds on the outside but does not have a changed heart on the inside. Nevertheless, his hypocrisy will manifest itself eventually, because he will reveal what is really going on by his what he says and/or does in line with his true desires. And this will also be something he probably persists at and is not truly repentant of.

²⁹⁷ ἕκαστον ὅγάρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυῶσιν – Indeed, people, like trees, demonstrate outwardly what kind of person they are inwardly. The fruit is not the effects of what they do, but it is what they do that reveals their inner commitments—whether embracing what Jesus is instructing here in the Sermon on the Mount from a heart that is single-mindedly dedicated to God and biblical goodness, or embracing the lies and deceptions of Satan that includes the worldly religiosity of the scribes and Pharisees.

In fact, the two kinds of Jews behave according to their inwardness—either a changed inwardness of humility and repentance resulting in kindness and love, or an unchanged inner being resulting in obsession with religiosity.

Jesus' point in this parable is that we do not make ourselves holy and set apart by doing righteousness (which was the belief of the religious establishment in his day), but we do righteousness (albeit with an evil basic and foundational moral nature) by virtue of God's having made our inner beings set apart and holy.

²⁹⁸ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἑ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ ἑ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ – The origin of the spiritual and moral quality of a person is the "heart," i.e., the inward spiritual orientation of the person. And it is what a person "says," even through his actions of a truly moral quality, about the nature of God and reality that manifests whether or not the person is actually oriented toward God or away from Him. Jesus' implication is that the nature of people's inwardness will manifest itself in their speech and actions.

Also, there are two possible levels of inner being for us sinners –

1) our basic and foundational moral nature is evil and sinful. At this level, we (except Jesus) are all sinners and remain sinners throughout the rest of our lives.

2) our spirit, heart, and mind is where our fundamental commitments and desires reside. If they are transformed by the Holy Spirit, then we are “sanctified” and “set apart” sinners with the same foundational moral nature that is evil, but with new commitments that are good and right, i.e., desirous of obeying God with humility that comes from recognizing the depth of the problem of our sin and sinfulness. Therefore, we pursue biblical righteousness, including humble and appropriate repentance of sin.

²⁹⁹ Τί δέ με καλεῖτε κύριε κύριε, καὶ οὐ ποιεῖτε ᾧ λέγω – Here Jesus combines the actions of a person with his believing what Jesus teaching that results in his speaking in a particular way, i.e., that what comes out of his mouth is also what he does (v. 45), to make the point that obedience to the truth results in withstanding and avoiding the anger and wrath of God at the judgment. This is a warning to those disciples of Jesus who may think that they are genuine when they are not. They are claiming to follow him, but they are not actually “doing” his instructions contained in his “words.” They are still stuck in the teaching and mentality of the scribes and Pharisees of his day that leads them to do what is evil instead of what is good.

There are certain Jewish teachers (“prophets”) who claim to understand the OT and what God is requiring of the nation of Israel to obey Him properly and to gain the promises of becoming the most powerful nation in history and of *aionic* and eternal life. However, as righteous as they think they are and they look by what they are doing, they are false teachers who misunderstand what God has taught through the OT authors.

Jesus will reject those who proclaim him as the Messiah, even who seem to cast out demons and perform miracles, but in addition they are acting outside the boundaries of God’s moral commandments. They are doing *ἀνομία*. They are envious, hateful, committing adultery, etc. They look as though they are all about Jesus and proclaiming him as the Messiah, but they are more about engaging in sin when they have the opportunity.

³⁰⁰ Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὁμοῖος – Again, the doing of Jesus’ words is just as important as believing that what he is saying is true, that results in both speaking correctly about the nature of God and acting in a gracious and merciful way toward those who clearly are hurtful and do not deserve mercy. This is to say that there is no difference between faith and obedience in Jesus’ mind. To be saved by faith but not by works is to misunderstand the gospel if one thinks that active choices to do what Jesus teaches are not necessary for salvation. Indeed, as James says in his letter, they are. Certainly, a person is not saved by doing religion that something thinks will make them worthy of God’s approval. But doing morality in conjunction with believing Jesus’ teaching is vital for someone to be a disciple of Jesus.

Neither is Jesus talking about being morally perfect in order to please God. Instead, genuine belief results in making choices that correlate with belief. As Paul says in the last verse of Romans 7, with our minds we serve the Torah of God, while with our flesh we serve the Torah of sin.

³⁰¹ ὁμοῖός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν πλημμύρης δὲ γενομένης προσέρῃξεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευῖσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσαι αὐτήν – The person who fundamentally commits himself to looking at reality as Jesus does and pursuing obedience to God as Jesus does will not be eternally destroyed when judged and evaluated by God in His wrath in the end.

The flood that is coming is the wrath and judgment of God that will result in the destruction of those who do not remain within the boundaries of biblical morality in the midst of their pretending to be following Jesus by proclaiming him as the Messiah.

³⁰² ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοῖός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι ἡ οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρῃξεν ὁ ποταμός, καὶ ὁ εὐθεὺς συνέπεσεν καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα – The person who listens to Jesus’ teaching on reality but does not fall in line with it will also find himself being destroyed by God after He judges and evaluates him in His wrath in the end. He loses out on eternal life.

Jesus is not talking about life now going well for the believer.

³⁰³ Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ – Capernaum is on the northern shore of the Sea of Galilee. This is at least the third time that Jesus has been in Capernaum (cf. Luke 4:23, 31).

³⁰⁴ Ἐκατοντάρχου δὲ τινος ῥδούλος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος – The Roman centurions commanded anywhere from 80 to 480 men in the Roman army. This man is most likely a Gentile besides, and of course he has heard the news of Jesus’ message and miracles over the last few months that Jesus has been traveling around the Galilean area. He could have even had orders from Herod Antipas to watch out for any subversive activity by Jesus and his followers.

³⁰⁵ ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ – In a few verses, we find out that this centurion had a good relationship with the Jews and was even supportive of them on a religious level. The Jewish elders would be those men who were considered the religious leaders in Capernaum. Thus, obviously, the centurion is well aware that Jesus has the ability to heal people of even life threatening diseases by touching them, and so he wants him to come and do so for his slave.

³⁰⁶ οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ὃ παρέξῃ τοῦτο – The most straightforward reading of these Jewish leaders’ comments is that their mentality is definitely a

pharisaical one, that they believe that a human being, even a Jew, earns God's grace and mercy. Consequently, they can say to Jesus that this centurion is worthy before God of having his slave healed, because this man is basically a proselyte to the Jewish religion while also remaining true to his responsibilities within the Roman army. In other words, his actions toward the Jews have not been just for show and political reasons, but are truly heartfelt.

³⁰⁷ ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν –

³⁰⁸ ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ὁ ἀπὸ τῆς οἰκίας ἐπεμψεν ὁ φίλος ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς – The exact content of the elders' words to which Jesus is responding is not clear, but perhaps he at least sees an opportunity to interact with a Gentile, and a Roman soldier at that, on behalf of his message that he is the Jewish Messiah. What Jesus ends up finding out is that this Roman centurion is displaying a humility and belief in him that he has not yet seen among the Jews.

³⁰⁹ ὁ δὲ οὐδὲ ἐμαυτὸν ἤξιωσα πρὸς σέ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου – While the Jewish elders' perspective may be that this centurion has earned the right for his request to be granted by Jesus, his own perspective is that he has not. Indeed, he is so profoundly affected by his lack of worthiness that he encourages Jesus not to enter his house. Instead, he wants Jesus just to speak right where he is on his way to his house, and he knows that his slave can and will be made well this way. This is truly remarkable in light of the many and various "shows" that Jesus has put on around the Sea of Galilee. The temptation to entertain such a "rock star" in one's own house and see him "perform" a great miracle would be tremendous. Yet, this man's sense of unworthiness before Jesus trumps his need to be known as having had Jesus visit him in his own house and, there, heal his slave. He is completely content to have Jesus perform the miracle in the presence of others without ever having been in his presence.

³¹⁰ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποιήσον τοῦτο, καὶ ποιεῖ – While the centurion understands keenly the relationship between those in authority and those under them, because he lives it every day as one who answers without hesitation to those above him and as one to whom others answer without hesitation, he describes Jesus' relationship to the created reality that includes the illness of his slave in these terms. If Jesus speaks to the aspect of creation that incorporates the slave's illness and tells it to change so that the slave is well instead of sick, then this is exactly what will happen, because the creation is under the authority of Jesus. Does the centurion grasp the fact that this is based upon Jesus' role as the Davidic king, i.e., the Son of God? Or has the centurion merely deduced this truth from what he has heard and perhaps even observed of Jesus' actions over the last few months? We are not told.

³¹¹ ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν ὁ λέγων ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον – It would make sense that Jesus is responding not only to the centurion's understanding of the relationship between him and the created reality, but also to the centurion's remarkable humility. The fact that this man is not caught up in the popularity scene of Jesus demonstrates greater understanding of the issue that exists between God and human beings that what one normally sees among morally depraved human beings.

³¹² Καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες ὁ εὔρον τὸν δούλον ὑγιαίνοντα – One might think, while the centurion did not feel the need to have Jesus personally come into his house and perform a miracle, that Jesus would want to proceed to this great man of faith's house and meet him, especially because he is a Gentile. To the contrary, Jesus is perfectly content to pass up this opportunity to meet him and move on in declaring himself the Messiah to the people within Israel. We do not know exactly what Jesus "said," just that the miracle occurred and the centurion's slave was healed.

³¹³ Καὶ ἔγένετο ἐν τῷ ἔξῃς ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς – Obviously, Jesus is not going to shake this crowd. Either they are attracted to his message or his miracles or both. Probably more the miracles than the message, knowing human nature.

³¹⁴ ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο ὁ τεθνηκὼς ὁ μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ – How did Luke know that this young man who had died was his mother's only son? And how did he know she was a widow. Assuming the body was being carried on a stretcher and that it was not covered, Jesus could tell that the dead person was a young man. Then, Jesus could deduce that this was the older woman's and only son, because there were perhaps no other young people who looked like her that were near her and comforting her the way children would do for their mother—and vice versa. In addition, there was no man who was with her in like manner. Therefore, most likely this was her only child, and she had been widowed.

³¹⁵ καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε – After deducing her situation, Jesus felt compassion for this older woman. Her only close relative, her son, had died, and she would be alone in her home. Jesus first speaks directly to her and encourages her not to cry. He was already intending to raise his young man from the dead.

³¹⁶ καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· νεάνισκε ὦ σοὶ λέγω, ἐγέρθητι – Next, Jesus walks up to the bier and touches it. Those who are carrying it interpret his touch in such a way that they can tell that he wants them to stop where they are. Jesus speaks words that are basically a command for the young man to awake from his sleep of death.

gospel of John tells us that he says of Jesus, “Behold, the Lamb of God who takes away the sins of the world.” Maybe John thought that Jesus would bring about the full obedience of the the Mosaic Covenant by the people of Israel and therefore usher in the complete forgiveness of the sins of the world by promoting proper obedience to this covenant. The one who is least in the Kingdom of God, one of Jesus’ disciples who is not a forerunner of the Messiah, understands his role better than John the Baptist does.

³³¹ Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου – This is probably still Jesus who is speaking about the different kinds of people—the uneducated first and then the students of the OT and Mosaic Covenant.

To have been baptized with John’s baptism is not to have this even trip some kind of intellectual switch within the people in a cause and effect fashion, but it is to have had their eyes opened by God so that they felt properly motivated to go to John and be baptized by him as clearly different from and separate from their previous relationship to the Judaism of the scribes and Pharisees. Consequently, they continue to see the difference, embrace the difference, and live the difference as that which is good and right.

These are the supposedly uneducated Jews in Israelite society, who grasp and approve of God’s plans and purposes better than the Jewish leaders.

³³² οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν ᾧ εἰς ἑαυτοὺς ἢ μὴ βαπτισθέντες ὑπ’ αὐτοῦ – God has not opened the hearts of the scribes and Pharisees to see the error of their Judaism and the truth of that of John the Baptist and of Jesus. Therefore, they did not recognize that John the Baptist is the fulfillment of Malachi 3, the forerunner of the Messiah. Nor do they agree that greatness is achieved by following Jesus. They are going to stick with their interpretation of Moses and claim to follow him so as to make themselves worthy of God’s blessings.

³³³ Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίτι εἰσὶν ὅμοιοι; – Jesus is not referring to those who have embraced the message that he is the Messiah, but rather to those like the scribes and Pharisees, i.e., probably the majority of the people in the land of Israel, who have rejected him as their Messiah.

³³⁴ ὅμοιοι εἰσὶν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ᾧ λέγει· ἡλῆθαμεν ὑμῖν καὶ οὐκ ὤρχησασθε, ἔθρηνησάμεν ᾧ καὶ οὐκ ἐκλαύσατε – The majority of the people in Israel are not only choosing to be in line with the teaching of the Jewish traditions by their leaders, but they are all expecting everyone in the Jewish community to join them in their view of reality. They have a self-centered spiritual problem. And after John the Baptist and Jesus have refused to join the Jews in their self-deception, they are surprised. They are like children who have accompanied their parents into the agora of a ANE city or town and who expect to be able to interact with one another the same way that they always have. They expect to do things, like playing a musical instrument or singing a song, so that the other children respond by dancing or feeling a particular way. The children do not have the maturity to allow others to respond differently and be different from them. They derive their sense of security and well-being only from being in a group where everyone is like them and is joining with them in the way that they act and think. There security is not from being individuals before God, but from just like everybody else in their group.

³³⁵ ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστής ᾧ ἔσθιον ἄρτον ᾧ μήτε πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει – John the Baptist behaves one particular way—with austerity, i.e., with a plainness and simplicity that makes him quite unsocial and removed from the mainstream of the religious, Jewish society. The result is that the upholders of tradition and community think that he is crazy and is driven by a completely inappropriate force that they hope they never see within them. See notes on demons at Luke 4:33.

³³⁶ ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν – Jesus the Messiah, who is operating in conjunction with John the Baptist (cf. Luke 3:1-22; Isaiah 40:3,4), behaves in what is almost an opposite way to John the Baptist, and the Jewish leaders think that he is obsessed with satisfying his physical desires so that he is completely evil and a drunkard. Yet, both men are the very models of pursuing obedience to God—John as a sinful human being, who, whether he realizes it or not yet, needs the Messiah as his advocate, and Jesus is the morally perfect incarnation of God and the Messiah. In other words, the Jewish leaders who are obsessed with rabbinic traditions are totally misunderstanding the Bible and the nature of reality.

³³⁷ καὶ ἐδικαίωθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς – In spite of the erroneous analysis and conclusion by the Jewish leaders about both John the Baptist and Jesus, the truth will win the day eventually and has already done so to a degree by virtue of the many people who have adopted a genuine belief of both John’s and Jesus’ messages. They are wise in ways that the religious experts are not, who are ostracizing them for not meeting their demands that they be just like them.

³³⁸ Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ’ αὐτοῦ, καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου ῥκατεκλήθη – Jesus has been basically declared a rebel against God by the current Jewish leadership. The only way that it makes sense that this Pharisee would invite Jesus into his own home is 1) if he is one of his disciples who does not care about what other Pharisees think or say, or 2) if he is part of a conspiracy to catch Jesus in some obvious evil that is contrary to the Mosaic Covenant so that they can easily accuse him and get rid of him. It would seem that it is the latter, because Jesus says that this Pharisee has not treated him well upon his entering his house, and he tells him a parable that points to the Pharisee’s lack of appreciation for God’s mercy and forgiveness in contrast to the woman’s appreciation (vs. 75-77).

³³⁹ καὶ ἰδοὺ γυνὴ ᾧ ἦτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου – What kind of evil was this woman known for? Prostitution? In a village in the

Galilee? Or was she simply a known non-participant in the religious community that was following the Mosaic Covenant according to the Pharisees' teaching. Perhaps she had already become inwardly genuine by the miraculous work of God, and she had been appropriately rejecting the Pharisees' teaching and had ostracized herself from the traditional Jewish religious community of her city, thus allowing the local leadership to brand her as a "sinner" and evil. If so, then Jesus' parable later may be hinting at the fact that it is Simon the Pharisee who is committing the greater evil, not the woman.

At any event, she has grasped the teaching of Jesus that, in spite of her great sins, whatever they are, God can and will forgive her on the basis of her belief in Jesus as the Messiah and her own inward and genuine repentance.

³⁴⁰ καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἔξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ – Why was this woman even allowed inside the Pharisee's house? Could he not now be accused of associating with sinners in the same way that Jesus has been accused? It could be because the Pharisee sees an opportunity for this woman to be a handy instrument of the conspiracy to accuse and arrest Jesus, or, as the EBC says, the social customs of the day permitted needy people to visit such a banquet and receive any leftovers.

Was there something culturally significant about wiping someone's feet with your hair? Certainly, kissing Jesus' feet, which had been dirty from walking the dusty roads of Galilee and the city but had probably been washed according to a standard Jewish custom for guests, was an action that would have communicated that she considered Jesus to be not only special but also valuable.

³⁴¹ ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων οὗτος εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν – This statement to himself shows that the Pharisee is not a disciple of Jesus but an adversary instead. For this "evil woman" to "touch" Jesus with her hair, hands and lips would obviously have been very impressive to the Pharisee and his guests. On the basis of the Mosaic Covenant's saying that it is necessary to discipline and even punish evil people within the Jewish community, and most especially who willfully reject the Mosaic Covenant, the Pharisee and his religious guests would have expected Jesus to push this woman away and not allow her to touch him and make him unclean like her. In addition, the Pharisee draws upon his knowledge of the OT and assumes that "prophets of God," which Jesus basically has been claiming to be since he took his Messiahship public, should be able to discern properly who is being obedient to God and who is not. This would be knowledge that God would give a prophet, by definition.

³⁴² καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ διδάσκαλε, εἰπέ, φησὶν – Jesus probably sees the look of disapproval on the Pharisee's face and, therefore, rightly concludes that he is thinking incorrectly about God and His grace/mercy with respect to Jesus and this new relationship with the "evil" woman who is expressing her grief so publicly at his feet.

³⁴³ δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα – The parable sounds as though it should lead to the conclusion that there are different sizes of offenses that someone can commit before God and that the woman's offense is greater than the Pharisee's. However, the parable is really more about the level of grief and appreciation that a morally depraved and sinful human being is feeling and expressing toward God and His truth, regardless of the "size" of a person's particular offenses toward God. In other words, it is not as though the woman is a greater "sinner" than the Pharisee, and it is not as though the Pharisee is a greater "sinner" than the woman. They both are sinful human beings. However, Jesus may very well be hinting that, in a sense, the Pharisee's "sin" is greater than the woman's, because the Pharisee is rejecting him as the Messiah and God's truth even contained in the Mosaic Covenant, while it appears to the Pharisee that the woman is the greater "sinner," especially because she is willfully rejecting the current rabbinic teaching on the covenant.

It could be that Jesus is saying that the Pharisee is a good man with less sin than the woman's because he has been following the Mosaic Covenant properly. But the irony is that the Pharisee's less egregious outward sins do not excuse his inward sinfulness and evil that is just as great as the woman's.

³⁴⁴ μὴ ἐχόντων ὁ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν ὁ πλεῖον ἀγαπήσει αὐτόν – This is interesting how Jesus ties the magnitude of someone's love for another person to the amount of money that is first owed to that person and then is no longer demanded by that person to pay him back because he has forgiven the debt. Human beings typically feel love toward those who provide them well with things that help life to be safe, comfortable, enjoyable, and happy. Nevertheless, another action on the part of another person that naturally evokes a response of love is the forgiving of a large debt that is owed. There is a sense of relief and freedom, because without the forgiveness, a person can feel a great pressure, even painful pressure, to fulfill the obligation on account of the possible consequences if the obligation is not satisfied. Therefore, in this case, relief is actually love or, at least, easily leads to love. The elimination of the pressure to pay someone back provides room for love.

³⁴⁵ ἀποκριθεὶς Σίμων εἶπεν ὑπολαμβάνων ὅτι ὁ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ ὁρθῶς ἔκρινας – At least on the level of human relationships, Simon the Pharisee is thinking correctly. But can he transfer this to the spiritual realm and recognize that he is not thinking correctly about God and His mercy? Can he see that he does not appreciate enough God's mercy, but, instead, is too focused on the justice of God as expressed in the Mosaic Covenant? While the Mosaic Covenant explicitly commands the Jews to exercise justice toward "sinners" within their community, a proper understanding of God should lead to a person's being perfectly ok with mercy's being expressed toward a "sinner," if God so wills it. In other words, assuming that, because of some great evil the woman, actually deserves to be stoned

under the Mosaic Covenant, Jesus is asking Simon if it is ok if, instead, he expresses mercy toward her. Simon should be able to say that this is fine with him, just as if Jesus said, let's stone her. Thus, God calls for the execution in Numbers 15 of the man who was collecting wood on the Sabbath, leading someone like Simon to conclude that the Mosaic Covenant should be obeyed to the letter, so that this woman, perhaps, ought to be stoned. Jesus implicitly is pointing to the sacrifices within the Mosaic Covenant and saying, but what about mercy and forgiveness? Are they not permitted under the covenant? And his response is, yes, especially if someone like this woman has grasped the significance of his role as the one person with whom it is necessary to associate in order to gain God's mercy, which it seems we can assume is the case for this "evil" woman.

³⁴⁶ καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν. ὕδωρ 'μοι ἐπὶ πόδας' οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν – Was not water and washing a guest's feet part of the very definition of civility and respect for another human being in those days? Maybe, but it could be that Jesus is simply saying that this woman understands who he is, while Simon and his other guests do not. Simon should be "worshiping" Jesus like this woman. Instead, Simon is criticizing him. Simon is blind and self-deceived with respect to the level of sin and evil in his heart, mind, and spirit. He is not as self-aware of his sinfulness as this woman. Therefore, he will receive God's condemnation and destruction, while she will gain God's blessing to Abraham of eternal life.

Simon thinks that God accepts him on the basis of his outward performance of the Mosaic Covenant, while the woman understands Jesus' teaching that God forgives her on the basis of her genuine, inward repentance in the face of the depth of her sin.

³⁴⁷ φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ ἔδιδέλπεν καταφιλοῦσά μου τοὺς πόδας – Of what was a kiss representative, even by a man toward another man in that culture?

³⁴⁸ ἐλαίω 'τὴν κεφαλὴν' μου οὐκ ἤλειψας· αὕτη δὲ μύρω ἤλειπεν 'τοὺς πόδας μου' – Is this a reference to something that was commonly done for guests when they entered a person house, or is this Jesus' not so subtle reference to his role as prophet, priest, and king, i.e., the Messiah? Probably the latter, which, if so, could have been more startling and upsetting to the Pharisee than Jesus' allowing this woman to "touch" him. Thus, Jesus is speaking metaphorically here. Simon has not "anointed" Jesus as the Messiah, but this woman has been expressing the kind of respect and appreciation toward Jesus that would easily lead someone to conclude that she grasps his significance as the Messiah.

³⁴⁹ οὐ χάριν λέγω σοι, ἀφεόνται 'αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί'. ὅτι ἡγάπησεν πολὺ ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. – Again, this may not be a reference to the fact that this woman really is a greater "sinner" than Simon, but that she appreciates God's mercy more than he does, in spite of his assiduous obedience to the letter of the Mosaic Covenant. She realizes in the midst of her inward moral depravity and sinfulness that God can and will *greatly* forgive her. Simon needs to realize that in the midst of his inward moral depravity and sinfulness God could *greatly* forgive him, too.

³⁵⁰ εἶπεν δὲ αὐτῇ· ἀφεόνται σοι αἱ ἁμαρτίαι – Could not any human being, indeed any Jew who correctly understands God and His mercy, say this to another human being? In other words, could not even Simon say to the woman that, on the basis of her obvious grief over her moral depravity and her repentance, that certainly God will be forgiving toward her? Thus, could not Jesus be interpreted as simply saying that, in his opinion, this woman's actions would certainly be seen as originating from a humble and contrite heart? In other words, he does not have to be interpreted as actually pronouncing her forgiven by God—as though he has the right to convey God's forgiveness wherever he chooses.

³⁵¹ καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν – However, Simon the Pharisee and his other guests interpret Jesus as pronouncing divine forgiveness for this woman. On what basis would it have been appropriate for them to think that this is what Jesus was doing, rather than his merely giving his opinion like any other human being with respect to the biblical qualities of her actions? Perhaps, the conviction in his voice. Jesus sounds as though he really means it and believes that it is true. They also wonder what kind of person Jesus is and what world view he has such that he has concluded that this evil woman is forgiven by God instead of being damned by Him. Jesus view of biblical truth is certainly not the same as theirs. They would never declare this woman to be forgiven by God, unless she repents of her rejection of them as her teachers and of their understanding of the Mosaic Covenant.

³⁵² εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου 'εἰς εἰρήνην' – These statements appear more authoritative than the previous one about forgiveness, but are they really? I assume that a lot depends upon how Jesus spoke to the woman. Notice that Jesus does not say that her obedience to the Mosaic Covenant and the sacrifices that she has offered to God have resulted in her "salvation." Instead, it is her "belief" in his significance in her life and his teaching about God's mercy as the key to God's mercy. Jesus is also saying that she has the very thing that God says in the OT that He wants to provide to His people, shalom, a life both of mercy from God and that is whole in its purpose and meaning. While Simon considers this woman to be an enemy of God, Jesus says that she is God's friend.

³⁵³ Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ – I assume still in only the Galilean region.

³⁵⁴ καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένα ἀπὸ πνευμάτων ἁπονηρῶν καὶ ἀσθενείων, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει – cf. Matthew 27:55,56, "Many women were there looking on from a

distance, who had followed Jesus from Galilee while ministering to Him. 56 Among them was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.” Luke’s interest in mentioning these women may have been both the fact that they played a prominent role in being the first to find out about Jesus’ resurrection so that the male apostles heard about from them, as well as the fact that women were not permitted to attach themselves so prominently to rabbis and become his students. Thus, Jesus and they were breaking social customs by their presence with him. See notes at Luke 4:33 on demons.

³⁵⁵ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες τ διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς – cf. Luke 23:55; 24:10, “Now the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid... Now they were Mary Magdalene and Joanna and Mary the mother of James; also the other women with them were telling these things to the apostles.”

³⁵⁶ Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν ᾿διὰ παραβολῆς – Luke has mentioned this kind of situation several times already, the gathering of large crowds from far away places, as far away as Tyre and Sidon, for example. However, it seems that, up to this point, Jesus has spoken more plainly to large crowds. What changed? Perhaps his increasing sense that the people are remaining resistant to the core of his message as the Messiah and of grace, even while being interested in the miracles that he is performing. Cf. Luke 6:17ff. where Jesus spoke more plainly in a fashion just like the Sermon on the Mount. And this, too, is after that sermon in Matthew 5-7.

³⁵⁷ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ᾿ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινά τοῦ οὐρανοῦ κατέφαγεν αὐτό – Jesus will explain the parable to his students beginning in v. 10.

³⁵⁸ καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα. –

³⁵⁹ καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφνεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό –

³⁶⁰ καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἄγαθὴν καὶ φυνὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει ὁ ἔχων ὅτα ἀκούειν ἀκουέτω – Jesus gives the crowd an exhortation to grasp fully what he is saying, indicating not only that he is speaking truth but also that they may or may not be interested in what he is saying. Yet, it is absolutely necessary to be interested for the sake of a person’s eternal destiny. Jesus will go on to say to his students that there are important and serious consequences to how a person listens and interacts with ideas that come his way, especially the ideas that are from God and of a biblical nature, i.e., that are part of the explanation of reality that He has desired to be accurate and authoritative in the biblical documents.

³⁶¹ Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τ τίς αὕτη εἴη ἡ παραβολή – The fact that Jesus’ students ask him for an explanation of the parable reveals their curiosity in truth, about which Jesus will comment in a moment.

³⁶² ὁ δὲ εἶπεν ὑμῖν δέδοται γνῶναι τὰ μυστήρια τοῦ βασιλείας τοῦ θεοῦ, * τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιώσιν – cf. Isaiah 6:9 He said, “Go, and tell this people: ‘Keep on listening, but do not perceive; keep on looking, but do not understand.’ Is. 6:10 “Render the hearts of this people insensitive, their ears dull, and their eyes dim. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and return and be healed.” Jesus is looking at the present generation of Jews the same way that God looked at Israel and Judah in the time of King Pekah of Israel (approx. 740-732 B.C.) and King Jotham of Judah (approx. 740-735 B.C.), as a people to whom God will be faithful even though they are being rebellious toward Him now and in spite of the fact that He is going to destroy both kingdoms within 100 years. God commanded Isaiah to proclaim the truth of the people’s rebellion against Him and His faithfulness to them, even though God would not change their hearts and cause them to repent so that He might relent of His wrath toward them.

It must be that Jesus is sensing the same kind and extent of rebellion toward God among his contemporary Jews, so that he uses the same language to describe his present role among them. He is like Isaiah, whom God sent to proclaim the truth to the Jews even though they would reject it. Jesus knows that, for the most part, his contemporary Jews will reject his message to the point that they will condemn him as a criminal and crucify him on the cross, thus allowing him to fulfill his role as the suffering Messiah. In addition, with these words, Jesus basically foretells the destruction of Jerusalem in A.D. 70 and the exile of the Jews in A.D. 132 that will occur in a similar manner to the destruction of the northern Kingdom of Israel in 722 B.C. by the Assyrians and the of the southern Kingdom of Judah in 586 B.C. by the Babylonians.

Nevertheless, Jesus is telling his apostles and students that they are different from the majority of Jews, that God has granted to them a changed heart, in order that they both demonstrate a curiosity for truth as well as an understanding of it to a degree once they are presented with it. Jesus also is committed to explaining the truth to his apostles and students plainly, while presenting the truth to the crowds in stories, the details of which are similar to the theological points that he wants to make, but which probably require that he explain the stories before people will actually understand them. Thus, Jesus can discover the condition of the people’s hearts by means of their response to his stories, i.e., whether or not they are curious enough about truth that they are motivated to come to him and ask for an explanation in order that they may grasp his message as comprehensively as possible.

³⁶³ Ἔστιν δὲ αὕτη ἡ παραβολή ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ – Thus, Jesus begins a clarification of his story for the benefit of those whom he considers to be gifted by God to be not only interested in truth but then also able to grasp it and hold on to the concepts after they have been clearly explained.

³⁶⁴ οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ᾿ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν – Jesus likens himself to a sower. In that particular agricultural culture, a

farmer would carry seed in a sack over his shoulder and walk his fields spreading seed into the furrows. However sometimes, when he got close to the road that abutted his field, some of the seed that he was throwing onto the ground would actually land on the road that was hard from people walking on it constantly. Jesus is sowing the biblical message of his being the Messiah and King of Israel. As he speaks, he is throwing it out into the field of the crowds of people who are listening. However, sometimes, the message falls on the ears of people who are “on the road” and not in the field. When they hear the message, Satan somehow is involved in their rejecting it fairly immediately. They are already predisposed against the message by virtue of their innate moral depravity which makes them hostile to the biblical truth and rebellious against God. However, God also has the devil further aid them in considering Jesus’ proclamation of his Messiahship to be false. The result of their rejection of the truth of his being the Messiah is that are unwilling to believe this truth and are not rescued from God’s eternal condemnation at the final judgment. Thus, Jesus is pointing out that there are definitely people of unchanged hearts who remain such in the crowds to whom he is speaking.

³⁶⁵ οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται – Just as there are rocks in the fields of Israel on which seed falls when the sower tosses his seed into the field, so that it does not reach the fertile ground, there are people in the crowds who are listening to Jesus who are not fertile ground in which his message can take root and grow into maturity. The seed on the rocks immediately sprouts, but then it grows quickly enough and dies. The message of Jesus as the Messiah in this kind of people immediately produces a strong level of joy as they imagine that he has come to rescue them from the oppressive Romans, particularly Herod Antipas in the Galilee area who was so cruel toward the peasant farming Jews, but the become discouraged fairly quickly when nothing changes in their lives. Even though they appeared to believe the truth of Jesus’ proclaiming himself to be the Messiah, they soon after abandon their belief. They, like the people “on the road” are overwhelmed by their moral depravity and do not have a changed heart from God.

³⁶⁶ τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἄκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν – Just as there are also weeds and undesirable plants in the farmer’s field, in spite of the fact that he has cleaned them out as much as possible, there are things of human existence in the present realm that grow along with a person’s belief after he has heard Jesus speak of his being the Messiah. And just as the weeds and thornbushes suck all the moisture out of the ground so that there is none left for the wheat or barley to be nourished and grow with the result that it dies, circumstances that cause worry, suffering, pain, and even joy in a human being’s life suck all the person’s energy out of him, leaving nothing with which he can nurture his belief. And thus, eventually, he stops believing. There are people in the crowds who are listening to Jesus who are grasping the fact that he is the King of Israel who will rescue them from the enemies of the Jews, but they are hoping that Jesus will act quickly. However, over the long course of time in their lives, when it becomes apparent that he is not in a hurry to fulfill his role of the Savior of Israel and they are still suffering under the thumb of the Romans so that their minds are more focused on how they can bring even the smallest amount of pleasure into their lives as a brief reprieve from their struggles and suffering, they give up believing that Jesus is the Messiah. As we will see from the next verse and kind of person, what Jesus means by their not producing mature fruit is that their belief in him does not endure as they become more and more discouraged by life’s not changing for the better for them. The conclusion that one can draw from Jesus’ description of this third kind of people is that they, like the first two kinds, do not have a changed heart so that they can escape the inevitable result of their moral depravity which makes them hostile toward God and naturally rejecting of the biblical message.

³⁶⁷ τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον ἰσχυροῦσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ – Finally, there is the fourth kind of person in the crowds who are listening to Jesus. Just as the farmer’s seed falls into good, fertile ground so that it sprouts, grows, and produces the quantity of fruit necessary to sustain the farmer and his family, Jesus’ message is heard by people in the crowds who not only grasp the fact that he is the Jewish Messiah, but who also maintain their belief throughout the rest of their lives, not allowing anything of the present realm and their existence within it to discourage them so much that they abandon their belief in the Messiah. In this manner, they “bear fruit with perseverance.” This is to say that they continue believing the biblical message and are eventually rescued from God’s eternal condemnation at the final judgment when the Messiah appeals to the Father for mercy on their behalf. And, as Jesus even says of this kind of people, they each have “a beautiful and good heart,” because God has miraculously changed their hearts and provided them with authentic, enduring belief in Jesus as the Messiah and King of the Jews.

³⁶⁸ Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. – Here, Jesus tells another parable that he basically goes on to explain in vs. 17 & 18. In Jesus’ day, lamps looked like gravy dishes with rope wicks lying where the ladle would so that it was partly immersed in olive oil that filled the dish. After the rope was lit with fire, it would draw oil from the lamp and continue to burn. Jesus is saying that it is mere common sense that the purpose of the lamp was to project light into a room. Therefore, no one would put the lamp under a clay jar or a dining table so that its light could not be seen. What is Jesus’ point with this parable? God does not light a lamp, i.e., bring truth to the nation of Israel and to the world, without making the light, the truth, clear to the people.

³⁶⁹ οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνῶσθῃ καὶ εἰς φανερόν ἔλθῃ – Jesus begins his explanation of the parable by commenting God’s purpose for him is to reveal truth to the nation of Israel and thereby to the world.

Also, there is coming a time in the future when all hidden and secret things will become manifested. Jesus has been talking about two different kinds of people and the end result of the condition of their hearts and what exactly they do with the information about his being the Messiah, either that they are rescued from God’s eternal condemnation at the final judgment, or that they are not. Logically, Jesus is saying here that as a result of his setting forth the truth of his being the Messiah, the condition of people’s hearts will become clear too. When? At the judgment. To whom? God. Thus, the purpose of the “lamp” as Jesus proclaims the truth of the good news of God’s kingdom is to shed light on the moral and spiritual condition, i.e., his heart, of people who hear it. Everyone will reveal their hearts to God at the final judgment.

³⁷⁰ Βλέπετε οὖν πῶς ἀκούετε ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ – Jesus goes on to explain the parable by exhorting his students to interact well with the ideas of the “light” of his message, because there will be consequences to how they do so. If they listen to the message, believe it, and endure in their belief of it like the fourth people of the previous parable with beautiful and good hearts, then “it will be given to them.” What is the “it?” It must be eternal life and being rescued from God’s condemnation and destruction.

However, if they are like one of the three other kinds of people without changed hearts, then even what they seem to have as far as a grasp of the truth of the biblical message is concerned will evaporate into thin air as they incur God’s justice. They may think that they did a good job of hiding their rebellion against God under a “Christian” banner, even while following the Mosaic Covenant in Jesus’ day or participating in the “Church” in the history of Christianity after Jesus’ ascension into heaven, but they will not fool God. The condition of their hearts will be revealed at the final judgment, and all the apparent knowledge and understanding of Jesus as the Messiah that they had will go poof, when God condemns them and the result is their eternal destruction.

In this way, after telling his students that God has gifted them with the desire and ability to understand biblical truth in contrast to the majority of the crowds who have come to listen to him, Jesus warns them to continue to work at being receptive to the truth and understanding it with a good heart. And the reason is that the actual manner in which they interact with biblical ideas will be dependent upon what kind of inwardness they have that itself will be revealed at the final judgment. In addition, each one of Jesus’ students will be responsible for his individual heart and his individually and properly embracing and understanding the biblical message. But the tendency among all human beings, as it was with the scribes and Pharisees of Jesus’ day, is to adopt a *tradition* of knowledge that becomes codified in creeds and commentaries and simply read these into the biblical text, thus merely spouting a kind of group-think theology that neither encourages nor permits individual thinking so that people take responsibility for themselves before God. The “Church” becomes their God to whom they are made to be accountable. And it will not be a surprise that the person who attempts to lead people in the way of the Messiah instead of in the way of the Church will be ostracized by the Church.

³⁷¹ Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ ἡ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον – Cf. Matthew 12:46-50; Mark 3:31-35. Clearly, Jesus’ mother Mary and her other children, perhaps only sons, but possibly daughters also if οἱ ἀδελφοὶ is intended to be generic, were attempting to approach Jesus in this location. However, we do not know exactly what is their purpose—just to say hello, or was there even something urgent with which they needed to speak to Jesus? Could they have even been concerned about him and all the time and energy that he was putting into what he was doing. In other words, were they not quite on board with either his assignment as the Messiah or the manner in which he was going about performing his messiahship, or both?

³⁷² ἀπηγγέλη δὲ αὐτῷ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε – These messengers of his mother’s and brothers’ desires were probably closer in the crowd to Jesus, so that word had been passed from the outer people in the crowd to these inner people regarding them. Perhaps, too, along with the message came the cultural expectation that Jesus should respond immediately to at least his mother’s request, even to honor her according to the fifth of the ten commandments, “Honor your father and your mother, that your days may be prolonged in the land which the Lord your God is giving you” (Exodus 20:12).

³⁷³ ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς ἡ μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιῶντες – However, Jesus’ response to his family’s request is to point to his responsibility as the Messiah, that, in some sense, takes precedence over his blood family ties. While it is possible that Jesus is also commenting on the spiritual condition of his mother and siblings, that because they are not regular students of his during his journeys around the Galilee, that they are not actual, genuine followers of his, it is more likely that his response is intended more for those who are giving him the message about his family and who may also have expected him to grant more importance to his family than even to them. Instead, Jesus is telling them that the proper way for him to treat his “family” is for him to include only those who are embracing the biblical message of the OT and his announcement of his messiahship with authentic belief. He may be implying that it will be these people for whom he acts as a “brother” by being their advocate at the final judgment. Therefore, Jesus’ response is another indirect exhortation to those around him to listen well to what the OT and he are saying about God and His purposes so as not to “do” the message of God as the scribes and Pharisees are, i.e., by thinking that they are making themselves worthy of God’s mercy and also by rejecting him as the Messiah, but by more profoundly grasping the concepts of their moral depravity, God’s grace, and

the role that the Messiah plays in God's plan to rescue people from the eternal justice and condemnation. The account neither affirms nor denies that Jesus went to his mother and siblings right away. Perhaps he did, but his purpose, as usual, was to point people's attention to God's ultimate plan of using him as their king and advocate in eternity, thus making authentic believers those for whom he plays the most intimate role above and beyond even the most intimate roles that human beings play in families.

The relevance for us is similar but a little more complicated than Jesus' situation. His responsibility before God the Father was tainted by neither his own moral depravity, because he was morally perfect, or a more complicated life other than the fact that he should keep proclaiming publicly his role and identity as the Messiah until he hung on a cross and died. Our lives are more complicated with spouses (if we have one), jobs (that are other than proclaiming oneself to be the Messiah), etc. Nevertheless, the fact still remains that all people of genuine belief in history, including Jesus, will be our eternal family and companions in the Kingdom of God. Thus, Jesus is our "brother" and more so eternally than a blood relative who lacks authentic belief and who consequently will miss out on God's mercy and the Kingdom of God.

³⁷⁴ Εγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν 'καὶ αὐτὸς ἐνέβη' εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν – Luke does not say exactly how long after the previous event this story takes place. Mark says that there were other boats, probably all owned by Peter and his fishermen buddies. Luke does not tell us what side of the lake they are currently on, but the next story indicates that they arrive in the Gerasene country which is opposite Galilee. Therefore, they are sailing from the west side of the Sea of Galilee to the east side, from the Jewish side to the Gentile side.

³⁷⁵ πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἡ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον – Clearly, Jesus was weary, and he falls asleep in the boat. However, a typical windstorm arises from Mt. Hermon, which is just north of the Sea of Galilee and rises to 9,200 feet above sea level, down onto the Sea of Galilee, which is 600 feet below sea level.

³⁷⁶ προσελθόντες δὲ διηγείραν αὐτὸν λέγοντες· 'ἐπιστάτα ἐπιστάτα', ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἠπαύσαντο καὶ ἐγένετο γαλήνη – In fear of their lives, Jesus' students wake him up and alert him to their and his danger, that the boat is about to capsize in a storm perhaps large enough to cause them all to drown, regardless of how good of swimmers they are (cf. John 21:7 – probably Peter and the other fishermen could swim as simply part of what was necessary for their vocation). Just as Jesus had earlier expressed his strong disapproval of illnesses and caused them to leave people, he did the same to the wind and caused it to subside. However, this makes sense in the light of God's performing miracles through Jesus (cf. John 5), especially in the light of his status as the Son of God and God's proxy within the creation and in the light of the Old Testament's stating that the Messiah will perform miracles in order to demonstrate his identity (e.g., Isaiah 61:1, especially the LXX, and also Isaiah 35:5,6).

³⁷⁷ εἶπεν δὲ αὐτοῖς· ποῦ ἢ ἡ πίστις ὑμῶν; 'φοβηθέντες δὲ' ἐθαύμασαν λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ – Assuming that Jesus is speaking to apostles and not just other students of his, and assuming that he has spent time during the months of their traveling together in the Galilean area talking about the OT and its statements regarding the Messiah's suffering death on a cross, Jesus is now asking his apostles where their understanding of these facts went. If the Messiah is going to die at the hands of the government authorities, he is not going to die in a lake, regardless of how high the wind gets and how large the waves surge into the boat. Yet, it appears that the apostles' minds are so scrambled from this near death experience that they are having trouble grasping that this is the same man whom they have seen perform many other miracles of manipulating the natural forces in the world, e.g., diseases, infirmities, etc. and who will die under different circumstances.

³⁷⁸ Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας – Having finished calming the Sea of Galilee after the wind storm, Jesus and his companions continue sailing to the east side of the lake, which is predominantly Gentile populated.

³⁷⁹ ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἄνθρωπος ἐκ τῆς πόλεως ἔχων δαιμόνια 'καὶ χρόνῳ ἱκανῶ' οὐκ ἐνεδύσατο ἱμάτιον' καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν – Thus, Jesus' first experience on this side of the lake was with a demoniac, from the city of the Gerasenes. Clearly, this man was not in his right mind. See notes at Luke 4:33 on demons. Also, cf. Luke 8:2, "along with some women who had been healed of evil spirits and illnesses, e.g., Mary, who was called Magdalene, from whom seven demons had gone out." In other words, it was not altogether unusual for a human being "have" and be affected by more than one evil spirit and demon.

³⁸⁰ ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέειπεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ὁ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς – Probably because the demons were in league with other demons who all were followers of Satan who clearly knew Jesus' identity (cf. Luke 4:1-13 during the temptations of Jesus), this "man" can identify Jesus as the "Son of God Most High," i.e., as the Messiah, without ever having seen him before. Here, βασανίσῃς, which has the basic connotation of punishment that is based upon legal proceedings, means punish. These demons, who most likely know that they are going to be punished by God when He has finished with the present realm, are concerned that the time has actually come for them. In their minds, the very presence of the Messiah in their location could result in the end of their existences, because they associate his presence with their own demise.

³⁸¹ παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἔξελθαι ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν καὶ ἐδεμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἡλάνυτο ὑπὸ τοῦ

δαμονίου εἰς τὰς ἐρήμους – Luke switches to the singular to describe the demon-possessed man, but the meaning is the same as the plural. This man is definitely affected and controlled by these demons to the extent that he was very anti-social and possessed superhuman strength.

³⁸² ἐπρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς ὅτι τί σοι ὄνομα ἐστίν; ὁ δὲ εἶπεν· λεγιὼν, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν – Interesting that demons names themselves. For what reason? In this case, it at least identified the fact that there was a large number of them who were in this man.

³⁸³ καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν – It would seem that in Jewish (and demonic thought), the abyss (ἄβυσσος) was the dwelling place” of the dead, i.e., it was the final “location” of those who specifically rebelled against God during the existences within the present created reality. Cf. Romans 10:7, “or ‘WHO WILL DESCEND INTO THE ABYSS?’ (that is, to bring Christ up from the dead).” Perhaps, this “location” is ultimately destruction, which it seems is most likely the case from the evidence in the Bible.

³⁸⁴ ἦν δὲ ἐκεῖ ἀγέλη χοίρων ὀικανῶν βροσκομένη ἐν τῷ ὄρει καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς – The presence of pigs in this locale indicate that it is a Gentile region. The demons do not want to be destroyed but to be allowed to enter into the pigs, and Jesus gives them permission. We notice that they must ask permission of Jesus, who is the *de facto* future ruler of the universe as the Messiah and, of course, the God-man on earth.

³⁸⁵ ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη – Did the demons intend to kill the pigs by drowning them in the lake? Perhaps, because it would be a way to demonstrate their destructive purposes within the creation and then leave the area and get away from Jesus by no longer having any “bodies” to inhabit.

³⁸⁶ Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἐφύγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς – These men were probably not the owners of the pig herd but merely shepherds. Of course, when their flock was destroyed by running into the Sea of Galilee and drowning, they fled in terror to report these events to the rest of the people in the city of the Gerasenes. They may have even been without earshot of Jesus and the demoniac and thus heard the entire exchange between them, thus knowing exactly why the pigs had destroyed themselves.

³⁸⁷ ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἅφ’ οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονούντα· παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν – It is most interesting that the townspeople’s response to this incident is fear. Clearly, this experience is way out of the ordinary for them, thus provoking immediate fear. In addition, pig farmer’s livelihood had just been drastically diminished by the loss of his pigs, which may also have contributed to their “fear.” In other words, they may have been wondering, what force is now present in this Jewish man that can so quickly destroy an entire herd of pigs—and this, in spite of their experiences with the superhuman strength of the demoniac whenever he would break his chains and be driven off into the desert.

³⁸⁸ ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς – After the initial response of fear, the people then listened to the entire event recounted by been eye-witnesses. One can imagine how rather chaotic this scene would have been as many people, Jesus’ disciples included, jumped in to contribute to the telling of the story, while Jesus probably just stood there and watched and waited to see what the townspeople’s final response to him was going to be.

³⁸⁹ καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ’ αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν – Here is the final assessment of the people of what just happened. They want the man responsible for it to leave. Rather than being grateful to God for His rescuing a tormented demon-possessed man from a longstanding horrible condition, they are greatly frightened by the whole incident and want Jesus to go away. Yes, Jesus directly or indirectly caused the destruction of at least a part of man’s livelihood. This was the “expense” of freeing this demoniac from the evil spirits, showing that God is more concerned about the latter than the former. And, yes, this might be quite disturbing to the those who cannot appreciate God and His purposes of eventually destroying all evil and preserving only goodness, and this could even cause great fear in this kind of people. But to go so far as to insist that the Jewish Messiah leave completely and probably not come back is high rebellion against God. And Jesus does not object to their request. He knows that any discussion or arguing with them about the complete explanation of the benefits that he just brought about and will bring about for them if they will but believe in him as the Messiah would be fruitless. Therefore, he simply gets back into the boat and leaves, probably having spent only a few hours in this location, because at this point in the people’s lives, their hearts remain unchanged and incapable of embracing Jesus as the Messiah.

³⁹⁰ ἔδειτο δὲ αὐτοῦ ὁ ἀνὴρ ἅφ’ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἠπέλυσεν δὲ αὐτὸν λέγων – The man who had been cured of the demons, however, had a different response from the rest of the people. It appears that his heart has been changed by God, and he is basically on his knees asking Jesus to allow him to go with him.

³⁹¹ ὑπόστρεψε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός· καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς – But Jesus says no to the man’s request. Instead of permitting him to remain with him, he tells the man to go and be God’s and his evangelist among the hard-hearted and unbelieving people where he lives. If they will not listen to Jesus, God’s proxy on earth and the king of the eternal Kingdom of God, will they listen to this man? We do not know, but at least this man was not going to let the others sweep the incident under the rug and forget about it, which is probably what they wanted to do in the midst of their great fear.

³⁹² Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν – The scene switches back to the west side of the Sea of Galilee, the Jewish side. Because the people have been following

Jesus while he has been speaking and, probably especially, he has been performing miracles, they are anxious to continue their experience with him.

³⁹³ καὶ ἰδοὺ ἦλθεν ἀνὴρ ὃν ὄνομα Ἰαῖρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας οὐ τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ – Luke does not offer us an explanation of Jairus' spiritual condition, only that he is desperate because his daughter is so ill that she is about to die. Thus, he may be an authentic believer in Jesus as the Messiah, or he may simply be an anxious father who knows that Jesus can perform miracles of healing and this toward his daughter also.

³⁹⁴ ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ ἡ αὐτὴ ἀπέθνησκει. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν –

³⁹⁵ Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἅπ' οὐδενὸς θεραπευθῆναι – In the midst of the father's anxiety and impatience for Jesus to come and heal his daughter, an interruption occurs from an "unclean" woman, i.e., someone who technically should not even be in the crowd according to the Mosaic Covenant. Cf. Leviticus 15:19 "When a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening." Cf. Leviticus 15:25, "Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean." Thus, this woman has had to separate herself from her community for as long as she has had this blood flow. In addition, she would not be allowed to touch anyone and no one would be allowed to touch her until the 8th day after her blood flow stops. Consequently, both Jesus and she are technically unclean according to the Mosaic Covenant. Jesus is unclean until the evening, and the woman is unclean until she makes an offering on the 8th day (Lev. 15:29 Then on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the tent of meeting. Lev. 15:30 The priest shall offer the one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge.). Like the father, she too is anxious and desperate, especially because she has drained her resources trying to find a doctor who could help her, and this perhaps in the midst of many hours of prayerfully beseeching God to heal her. And now, God is answering her prayers, but in a rather unusual way. Initially, we know nothing about her understanding of Jesus. We can surmise, however, that she is aware of his ability to perform miracles, because this has obviously become public knowledge along with some of what he is teaching.

³⁹⁶ προσελθοῦσα ὁπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔσθη ἡ ῥύσις τοῦ αἵματος αὐτῆς – The woman knows that she is unclean according to the Mosaic Covenant and that it is wrong for her to touch anyone. Therefore, secretly, she approaches Jesus from behind, hoping that she can simply touch the very fringe of his garment and that it will be sufficient contact with the "healer" that it will work for her. The result is that her blood flow stops immediately. It worked!!

³⁹⁷ καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος· Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσιν – While the woman also hoped to go unnoticed in her touching Jesus, it does not happen this way. He does notice and asks who touched him. Peter is quick to point out to him that lots of people are touching him, because he has become such a star that the whole crowd wants to get close to him and be a valid part of his life.

³⁹⁸ ὁ δὲ Ἰησοῦς εἶπεν ἥψατό μου τις, ἐγὼ γὰρ ἔγνων δύναμιν ἔξεληλυθυῖαν ἀπ' ἐμοῦ – Jesus responds to Peter that there was a special kind of touch that just occurred, because he detected that the transcendent Creator, the Father, had taken the story of human history that it was as though the healing power had flowed through him and out to the woman. This situation is probably not unique, but the Father gave to Jesus as the Messiah the ability to sense when he was participating in God's miracles, especially when they involved his touching someone and either healing them or raising them from the dead.

³⁹⁹ ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα – The woman could have ignored Jesus question and slipped away into the crowd unnoticed by anyone. But she has enough of a conscience before God, as well as a belief in Jesus' goodness and perhaps even Messiahship, that she feels compelled to make herself known to him after his question. Maybe the tone of his voice was helpful, that it demonstrated such care and compassion that she was willing to admit to him that she had just made him unclean until the evening, knowing that his response was not going to be harsh and critical.

⁴⁰⁰ ὁ δὲ εἶπεν αὐτῇ· Ὁ θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην – Jesus recognizes her "belief" by virtue of her courage to reveal to the whole crowd herself and the "wrong" that she had just done. Thus he can say that she has a kind of true "belief," and he can wish her well in her life and relationship with God and himself.

⁴⁰¹ Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων· ὅτι τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον – Then, that thing that the father of the ill daughter most feared occurred. Friends or family showed up to say that his daughter had died. It was too late for Jesus to heal her. The father probably felt not only devastated but also angry at the woman who had interrupted Jesus and prevented him from immediately going to his daughter to heal her.

⁴⁰² ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη ἑαυτῷ μὴ φοβοῦ, μόνον ἰστέουσιν, καὶ σωθήσεται – Jesus assures the man that it is not too late for God to help his daughter. He needs only believe in God and him, and his daughter will be “saved” – here, healed.

⁴⁰³ ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα –

⁴⁰⁴ ἔκλειον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει – The crowd that had gathered to grieve for the loss of the man’s daughter were all grieving and weeping. Could some of these be hired weepers, or at least people who are only putting on the act of grieving and weeping, which is why they laugh so easily when Jesus states that the girl is just sleeping?

⁴⁰⁵ καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν – What would cause the people to laugh so easily in such a grievous situation? Perhaps that they were not people who really cared about the girl that much, but their participating in the situation was simply cultural. It was expected that the whole community would grieve even if not everyone actually knew or cared about the deceased.

⁴⁰⁶ αὐτὸς δὲ ἥρασε τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων ἡ παις, ἔγειρε – Thus, again, Jesus *touches* someone who needs his help.

⁴⁰⁷ καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν – The girl’s inner life returned to her body, so that Jesus encouraged her parents to give her something to eat

⁴⁰⁸ καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός – It was going to be hard to keep this story quiet, but Jesus once again requested that the details of the event be kept among those in the room with the girl. Why? Perhaps to keep the sensationalism to as low a level as possible while he was still proceeding toward the end of his existence on earth that would involve crucifixion.

⁴⁰⁹ Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν – It makes the most sense that Jesus’ (and thus God’s purpose) to grant this level of authority over the creation to his apostles is to prepare them for their role after his death—to be not only his authoritative and accurate spokesmen in regard to his being the final Messiah but also his imitators with respect to the power and authority that he himself has been granted by the transcendent Creator, because he is the fulfillment of the Davidic Covenant.

⁴¹⁰ καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς] [TR – τοὺς ἀσθενούντας] – Here is the apostle’s main purpose for the rest of their lives—to make God’s kingdom known to the Jews first of all and then the Gentiles after them. In addition, like Jesus whose authority they are intended to imitate, they will verify the purposes of God vis-à-vis them by performing the same kind of miracles that Jesus has performed.

⁴¹¹ καὶ εἶπεν πρὸς αὐτοὺς μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ῥάβδον δύο χιτῶνας ἔχειν – It could be that Jesus wants his apostles to learn the same degree of dependence on the Creator as he has by trusting that God will provide them with all that they need on their journey, but I think that it makes more sense that he wants them to feel as he has the full brunt of the rejection of God among the Jewish people. This is born out by v. 5.

⁴¹² καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε – The ANE Jewish custom of hospitality may have required that some family in a village welcome and house the apostles, but this may be simply an encouragement by Jesus to his apostles to enjoy and appreciate whatever positive reception that they experience among the Jewish people, because not everyone is going to be so receptive to the message of him as the King of Israel.

⁴¹³ καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς – Thus, not only will the apostles find out that some people do embrace appropriately the message of his being the Messiah, but others definitely will not—such as the scribes and Pharisees as Jesus and the apostles have already seen. Consequently, Jesus wants his apostles to be prepared for this and to acknowledge God’s justice in this matter. To shake the dust off of one’s feet was probably an idiomatic expression referring to a person’s not wanting to have anything to do with another person’s status before God, i.e., not wanting to participate in it. Shaking off the dust of one’s feet may have been an actual act by Jews when leaving a Gentile city. Thus, Jesus’ apostles would be acknowledging that Jews who reject him as the Messiah are acting as though they are not God’s people.

⁴¹⁴ ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κόμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ – The apostles did what Jesus instructed them. An interesting question would be, did Judas participate in both the proclamation of the message and the performing of miracles, if we consider the fact that he was and remained an complete rebel against God? We know that God performs miracles through people who do completely reject him. Take, for example, the sorcerers of Pharaoh in Exodus 7:10-13. They threw down their staffs, which became serpents, just as Aaron had done. Yes, Aaron’s staff swallowed the staffs of the sorcerers, but the latter still “performed a miracle” by having their staffs turn into serpents.

⁴¹⁵ Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα καὶ ἑπείκει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν –

⁴¹⁶ ὑπὸ τινῶν δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη – Now Luke provides us with an interesting parenthesis about the Roman leadership, i.e., Herod Antipas (20 B.C.-A.D. 39) in particular. He hears about Jesus and all the speaking and healing that his apostles are doing, and he is wondering what is really going on. His counselors are telling him that the Jewish people are divided in their assessment of who Jesus is. Some think that he

is the resurrection of John the Baptist, whom Herod executed. Some think that he is the reappearance of Elijah before the end of the world as predicted by Malachi – **Mal. 4:5** “Behold, I am going to send you **Elijah** the prophet before the coming of the great and terrible day of the LORD.” Others think that Jesus is another resurrected prophet from OT times.

⁴¹⁷ εἶπεν δὲ τ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ τ ἄκούω τοιαῦτα; καὶ ἐξήτει ἰδεῖν αὐτόν – Herod is confused. What, though, is preventing him as a ruler who can do basically whatever he wants from actually seeing Jesus? Does he fear going out in public, or is it beneath him to be simply another member of the crowds who gather to see and hear Jesus? What about inviting or even demanding that Jesus appear before him at his palace? Why does he not do this?

⁴¹⁸ Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ’ ἰδίαν· εἰς πόλιν καλουμένην Βηθσαϊδὰ – So the apostles had successful experiences during the wanderings to other villages by virtue of their proclaiming the message of Jesus as the Messiah and their performing miracles of healing. Jesus heard their stories and then took them to the city of Bethsaida, on the northeast shore of the Sea of Galilee, just east of where the Jordan River feeds into the lake. Cf. **John 1:44**, Now Philip was from Bethsaida, of the city of Andrew and Peter.

⁴¹⁹ οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας τ ἰᾶτο – Nevertheless, the crowds still want to hear Jesus and experience his miracles. Therefore, they follow him to Bethsaida, where he welcomes them with both further explanations of the future Kingdom of God and healing those who are sick.

⁴²⁰ Ἡ δὲ ἡμέρα ἦρξαι κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ τ ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν – We may wonder what was the apostles’ motivation for making such a demand of Jesus. Perhaps, they were worn out from the day’s activities with the large crowd of people and simply wanted to be free of the crowd.

⁴²¹ εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς ῥύμεις φαγεῖν. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα – Jesus’ response is to suggest/command that they provide for the crowd’s physical needs of food. Lodging is the not the issue here. Food is, but obviously he already knows that they do not have enough to feed the entire crowd. Thus, Jesus is admitting that the people will be on their own for their lodging. But it would appear that he has received instructions from God the Father to perform another miracle that will provide the people with enough food for them to be satisfied. However, before he does so, he commands his wornout apostles to press themselves further and feed the crowd. Naturally, they look at what they brought for themselves to feed the thirteen of them and tell Jesus that it is completely impractical for them to feed such a large crowd, because they have only five loaves of bread and two fish. Thus, they would have to go and buy more food, but we can assume that they probably do not have sufficient money in order to do so.

⁴²² ἦσαν γὰρ ὥσπερ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνετε αὐτοὺς κλισίας ὁ[ώσπερ] ἀνὰ τ πεντήκοντα – Five thousand people is a lot, and Jesus wants his apostles to walk through the crowd and inform them that they should sit down in groups of fifty, because he is going to feed them. Presumably, this takes quite a while, so that the whole process is going to extend the apostles’ time of having to deal with the crowd for much longer, even hours.

⁴²³ καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας – The apostles and the people comply.

⁴²⁴ λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν τ εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ – What does it mean for Jesus to “bless” the bread? Probably that he acknowledges the source of the food as God Himself, thus even thanking God for it. This gesture towards the Father is not what causes the food to multiply, but it will be God Himself who causes it to happen through His creative actions within the story of the present realm. But what does this actually look like as Jesus is going through the actual motions of cutting up the bread and the fish? Does he cut a slice, hand it to an apostle, and the bread grows back to the original length that it was before he cut the slice? And the same with the fish? It would seem that this has to be the case. Or he could have cut up all the bread and the fish as it was, divided it amongst his twelve apostles, and told them to hand it out to the people. Then, as the apostles walked through the crowd, the food miraculously maintained its quantity until they got to the end of their duty of handing it out. In other words, the miracle could have taken place while Jesus was in possession of the food or while the apostles were in possession of it. Or the 12 apostles could have each handed out a hundredth of what Jesus gave them to the 100 groups of fifty to which each of them would have been responsible for giving food. Then the food could have miraculously maintained its quantity as each group shared amongst themselves until everyone in the group had enough to eat. In other words, the miracle of the multiplying food could have happened while it was in Jesus’ possession, the apostles’ possession, or the people’s possession. What makes the most sense in this context?

⁴²⁵ καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθον τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα – The result of the entire process is that five thousand people eat as much as that which completely satisfies them, and this all from five loaves of bread and two fish. Then, afterwards, there is enough left over to fill 12 baskets once the people have eaten. This implies that the food grew at least while it was in the possession of the people!

⁴²⁶ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ὁπρὸς ἐυχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπρώτησεν αὐτοὺς λέγων· τίνα με λέγουσιν οἱ ὄχλοι εἶναι – Assuming that the Jews of Jesus’ day are familiar enough with

their own scriptures, the Hebrew Bible, they all would have some knowledge of God's promise of the continuation of the Davidic Kingdom for Israel and, therefore, of a particular King who would not only rule over the Jews but also crush their enemies and rule the world. Thus, this is a reasonable question by Jesus after all that he has said and done up to this point that points to his being the Messiah. Have the people correctly identified him?

⁴²⁷ οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν ᾧ, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη· – It does not make a lot of sense that some people have concluded that Jesus is John the Baptist resurrected. Have they not heard about Jesus' being baptized by him with the dove of the Holy Spirit's descending upon him? But, if they have not heard about Jesus' baptism, then it is easier to see how they could come to this conclusion. In Malachi 4:5, God states that he is going to send Elijah before the culmination of history and in order to use as an instrument of turning the hearts of the Jewish people back to Him. Perhaps, because Jesus is not acting like a ruler *per se* by gathering an army and making plans to overthrow Rome, the people are thinking that he is simply the forerunner of this conquering ruler. It seems to make the most sense that "of the ancients" means "like the OT prophets." Thus, they think that Jesus is another in a long line of spokesman to them specifically on behalf of God. Is he going to do anything more spectacular than proclaim the biblical message and perform a few miracles? Probably not, in their opinion.

⁴²⁸ εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν χριστὸν τοῦ θεοῦ – This question is the one that is more important to Jesus. Where do his disciples, and particularly the twelve apostles, stand on properly identifying him? Have they truly done so to the point that they have concluded rather confidently that he is the Messiah and Davidic King? Peter's answer reveals that at least they are on the right track. He is using the right label. Yes, Jesus is the Messiah, but do Peter and the apostles grasp all that this means, especially in regards to Jesus' having to suffer death as part of his role as the Messiah? Probably not, and this is why Jesus goes on to mention this explicitly in v. 22.

⁴²⁹ ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο – But why would Jesus not want his apostles to proclaim him as the Messiah in public? Certainly, he has been doing so, and his miracles have conclusively been demonstrating this fact. So why would he not want his disciples to do what he has been doing, especially after he has already sent them out to perform the same kind of healing miracles that he has been doing? Probably in order to keep the evidence of his Messiahship to a minimum in order, on a human level, not to stir up more animosity than is necessary from the Jewish leaders that will eventually lead to his death. There is no need to rush things. God will cause him to suffer death on the cross all in good time.

⁴³⁰ εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι – Apparently, Jesus has not yet mentioned his destiny of dying to his apostles and disciples. Mark says in a parallel passage, "And he began to teach that it is necessary for the Son of Man to suffer many things... (καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν...)." Matthew says, "From that time, Jesus began to show his disciples... (ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ...)." Thus, these two biblical authors state more explicitly that this is new information that Jesus is sharing with his disciples and that will move them along tremendously in their understanding of the biblical message. Therefore, it is implicit in this statement by Jesus that his apostles' understanding of the whole concept of Messiah is not complete enough that he would want them trying to explain publicly who he is. In fact, we find out from Acts that God's plan is for the apostles not to exercise their responsibility and authority until after Jesus' death, resurrection, and ascension whereby they are the only ones left to be Jesus' authoritative spokesmen. In addition, Peter's sermon in Acts 2 shows that his clarity and confidence in talking about Jesus as the Messiah grew remarkably from the time before Jesus' death. Jesus probably draws from Psalm 8 to label himself as the Son of Man, i.e., the Son of God who comes from humanity to rule over the creation and Israel just as David and Solomon did. Jesus is also making the OT connection that has not been so obvious to the Jews that the final Davidic King is slated to suffer execution at the hands of the leaders of the very nation whom he will rule and rescue from God's eternal condemnation, the Jews.

⁴³¹ Ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἄρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἡμέραν καὶ ἀκολουθεῖτω μοι – When Jesus mentions above that he is going to be killed by the Jewish leaders, his disciples would immediately think of two options for how this will happen. Either they will stone him to death, or they will figure out a way to get the Romans to crucify him. Jesus provides a strong clue as to which of the two options is correct. He says that associating with him could very well cost his apostles and disciples their lives. He also exhorts those who would commit themselves to being taught and led by Jesus as their Messiah in what they think of reality and how they live their lives, including having Jesus be their advocate at the judgment, to deny themselves, i.e., to let go of any claim that they may want to make on their remaining free from persecution from a world that is fundamentally hostile to biblical truth. God may have the same kind of plans for them to be killed as Jesus will be.

⁴³² ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν – As usual, Jesus says that there are two kinds of people in this world—those whose fundamental goals and desires are all about the present cosmos and, specifically, preserving their physical lives free from the discomfort of mistreatment by others that could result in even death, and those who are fundamentally committed to preserving their opportunity to obtain an existence in the future and eternal Kingdom of God. The people in the first category will do anything, including deny that Jesus is the Messiah, to rescue themselves from hurt, pain, discomfort, and even death in their present existence on earth. Those in the second category will recognize that associating with Jesus for the sake of

eternity will result in exactly this—eternal life, so that their efforts to avoid mistreatment by others are always relativized in their minds, hearts, and emotions by their efforts to survive the final judgment of God with Jesus’ advocacy. Thus, those who go so far in their choices in life to submit to death at the hands of others, if this is necessary in the present circumstances, will gain their final goal—eternal life.

⁴³³ τί γὰρ ὥφελείται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς – The furthest that a human being can go to protect himself from harm by others is to gain complete control over the entire created reality. Interestingly enough, this is exactly what God is going to grant Jesus as the Son of God and King of the eternal Kingdom of God when he returns (cf. v. 26). But, if pursuit of this power and even attaining this level of power is the fundamental desire of a morally depraved human being, it results in his foregoing protection eternally from God’s condemnation.

⁴³⁴ ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἔμοιους ὁ λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων – It makes sense that Jesus is using the word “glory” as the OT does, to refer to something quite spectacular, even visible, that occurs when God appears within the creation or performs an obvious “miracle.” For example, Moses tells the Israelites in the Sinai to wait for the manna with which God will feed them. And by means of it “[they] will see the glory of Yahweh (יהוה) [הַגְּדִלָּה]” (ὁψεσθε τὴν δόξαν κυρίου).” While there is definitely something awesome about Jesus now as he proclaims his Messiahship orally and performs miracles to demonstrate it, it pales in comparison to how remarkable will be the scene when God brings an end to the present realm. But the end will also involve the final judgment, and a human being’s response to Jesus will determine Jesus’ response to the human being at the judgment. If the person rejects the truth about Jesus as the Jewish Messiah, then Jesus will not be his advocate before the Father.

⁴³⁵ λέγω δὲ ὑμῖν ἄληθώς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ – While Jesus has just referred to his appearance on earth at the end of the present realm, he, nevertheless, wants to encourage his apostles and disciples that they will see something remarkable with respect to the Kingdom of God even before they die. They will see the kickoff of the kingdom when God raises Jesus from the dead after he has qualified to become the King and Son of God. In other words, Jesus does not actually qualify to be the King of the eternal Kingdom of God and, therefore, the Son of God, until after his death. Thus, he is saying that many, if not most, of his disciples will live long enough to see him die and rise from the dead, thus accomplishing all that he must do to qualify to be the King. Mark puts this statement of Jesus in terms of the power that is coming, “after the [the Kingdom] has come with power (ἐληλυθυῖαν ἐν δυνάμει).” The power is God’s when he has raised Jesus from the dead and puts his stamp of approval on Jesus as the qualified Son of God and King. Cf. Romans 1:4 regarding Jesus, “who was declared with power the Son of God by the resurrection from the dead (τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει).”

⁴³⁶ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἦν ἄνθρωπος εἰς τὸ ὄρος προσεύξασθαι – As his crucifixion approached, Jesus prepared himself by taking these three men to pray with him on a mountain. He probably knew that he would meet Moses and Elijah, who would help him.

⁴³⁷ καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων – This is similar to Moses’ face shining because of being in the presence of God in Exodus 34. The point would be the same, that Jesus is experiencing something above the natural of human existence on earth, i.e., the supernatural of God’s doing something different in order to reveal that there is something, namely God, which/who exists on a ontological level above that which is normally seen in this world. And the purpose of these changes with respect to Jesus would be to show him and the others that God was with him in a truly significant way.

⁴³⁸ καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας – Moses died in the land of Moab, and God buried him there (Deuteronomy 34:1-8). Elijah “went up in a windstorm into the heavens,” meaning that he did not die on earth (2 Kings 2:11). Therefore, God has resurrected Moses to cause him to appear to Jesus, and He has simply brought Elijah back into existence (?) in order for him to do the same.

Why does God bring these two men specifically to talk to Jesus at this time? They are significant persons with respect to his mission of becoming people’s king and priest.

⁴³⁹ οἱ ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλὴμ – Jesus’ departure is going to be his death, resurrection, and ascension, all of which will qualify him for his eternal role of king and priest. Obviously, his death by crucifixion will be the most difficult part of this departure for which he is preparing himself through prayer. And Moses and Elijah are helping him also. Or is he helping them by assuring them that he will become their advocate before God? Probably both. It would be comforting for Jesus to meet with two people in their eternal states, and it would be comforting to them to meet with Jesus who makes their eternal destinies possible. Also, Moses and Elijah are appearing in their eternal states—even before the 1st resurrection of Revelation 20.

⁴⁴⁰ ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ – Peter, James, and John are not as concerned about Jesus’ death as he is, so that they have easily allowed their fatigue to lead them into sleep. Nevertheless, they awake in time to view the scene with Jesus as he is talking with Moses and Elijah.

⁴⁴¹ καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἑπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεὶ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὁ λέγει – Is this

Peter's way of referencing either the tabernacle of the wilderness (cf. Exodus 25:9ff.) or the tents in which the Israelites lived during their journey through the wilderness along with the tents in which they were to live during the Feast of Tents (cf. Leviticus 23:42,43)? Or is it Peter's way of wanting to serve all three men by providing them with shelter for the night, because he assumed that they would remain on the top of the mountain at least this long?

⁴⁴² ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἔπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην – Most likely the cloud is a theophany. The transcendent God is appearing to Jesus and his three companions, and He is going to speak. The response of Peter, James, and John is fear, probably because they know something quite supernatural is occurring, especially once God speaks from out of the cloud.

⁴⁴³ καὶ φωνὴ ἔγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἑκλελεγμένος, αὐτοῦ ἀκούετε – When the cloud appears and God speaks, this is a frightening experience for the disciples. God calls Jesus His “Son,” the Davidic King. Indeed, he is the final king of Israel. God declares that He has chosen him, probably to emphasize his special role as king and priest. And He exhorts the three disciples to pay most attention to Jesus, and it would make sense for them to do so because he is the very center of human history from the beginning into eternity. There simply is no other person about whom we should gather information and know and understand.

⁴⁴⁴ καὶ ὅτι ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος, καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις· οὐδὲν ὃν ἑώρακαν – Probably to prevent any kind of sensationalism that could derail (humanly speaking) his goal of dying on a cross, Jesus commanded the three disciples to wait until after this major event in his process of qualifying for his role as Messiah and priest (cf. Matthew 17:9). Cf. 2 Peter 1:16ff.

⁴⁴⁵ Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ· κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους· συνήντησεν αὐτῷ ὄχλος πολὺς· –

⁴⁴⁶ καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί ἐστιν –

⁴⁴⁷ καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει· καὶ σπαράσσει αὐτὸν· μετὰ ἁφροῦ καὶ ῥόγης ἀποχωρεῖ ἀπ’ αὐτοῦ συντρίβον αὐτόν –

⁴⁴⁸ καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτόν, καὶ οὐκ ἠδυνήθησαν –

⁴⁴⁹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὁ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου· –

⁴⁵⁰ ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ ῥυτίσεν αὐτόν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἵάσατο τὸν παῖδα· καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ –

⁴⁵¹ ἔξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμάζόντων ἐπὶ πᾶσιν οἷς ἐποίησε εἶπεν πρὸς τοὺς μαθητάς αὐτοῦ –

⁴⁵² θέσθε ὑμεῖς εἰς τὰ ὅσα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων –

⁴⁵³ οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ῥηρῶς αὐτὸν περὶ τοῦ ῥήματος τούτου –

⁴⁵⁴ Εἰσηλθὼν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν –

This is a generic note for the parables regarding children in Matthew 18:1-4; 19:13-15; Mark 9:36-37; 10:13-15; Luke 9:46-48; 18:15-17 – Sometimes Jesus is responding to an argument among his disciples about who is the greatest. He tells them that the “least” is the one who is like a child, and therefore is the greatest. The one who humbles himself like a child, who adopts the lowliness and humility of a child is the one who will be in the Kingdom of God.

The one who receives a child in Jesus’ name is also the one who receives Jesus and God the Father. This is the one who is not put off by the humility of a child, who then is not put off by Jesus’ humility as the Messiah, because he is humble and lowly in contrast to how people expect the Messiah who will destroy Israel’s enemies. This is also the person who is not put off by God who has sent Jesus to be the humble and lowly Messiah during this first appearance since God’s plan is for him to suffer at the hands of his own people and die on the cross.

Two main points—

1) Only the sinner who is willing to be lowly and humble like a child will enter into the Kingdom of God and be great. This is the person who recognizes that he is unimportant in and of himself as a creature of God and, therefore, will be meek and mild within the world.

2) Only the person who is willing to receive “children,” i.e., meek, gentle, and quiet people who understand their creatureliness and, in turn, receive Jesus who was meek and the God who sent him will enter into the Kingdom of God. Human beings tend to be attracted to people who promote themselves and are not meek, quiet, and gentle.

While children are definitely not pure morally (cf. Romans 1), and they tend to be gullible and believe even lies, Jesus is not talking about being children like this.

While children are not intellectually sophisticated and are simple thinkers, Jesus is not talking about being children like this, because God wants us to have deep wisdom and grow in our understanding of God.

While children are honest, frank, and direct, even to a fault, Jesus is not talking about being children like this, since wisdom sometimes calls for not being direct but simply walking away from bullies. There is no sense getting in the cage with the gorilla.

Instead, in the ANE, children were not important because of the high mortality rate. This is why the disciples block the mothers from bringing their children to Jesus. But, fortunately, Jesus disagrees AGAIN with the culture and welcomes the children as bona fide human beings who need God’s blessing just as much as adults.

Therefore, it is important that we view ourselves as unimportant before God in the sense that we are merely clay pots and creatures whose existence, breaths, thoughts, feelings, and even choices are completely dependent on the constant and ongoing creating activity of the transcendent God and author of the story of human history. I'm not better than other human beings and should never adopt a perspective of entitlement. God and people owe me nothing. Just as Jesus says in the beatitudes, the meek inherit the land. But this is not the same as self-hatred and self-denigrate. God certainly created us to be marvelous creatures as rational, moral human beings, but because of our sin we lack meekness and humility but we tend to think that people owe us respect because of our intrinsic greatness and capabilities, in other words, because of what we have done and who we are apart from God's making us who we are. As a result, we demand respect and special treatment.

Likewise, to despise myself and to be unwilling to accept God's love, grace, and mercy is evil, i.e., when we do not accept who God made us as HIS creatures for HIS purposes, plan, and desires.

⁴⁵⁵ ὁ δὲ Ἰησοῦς ἑιδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος ἑ παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ – The Father must have made this known to Jesus for didactic purposes.

⁴⁵⁶ καὶ εἶπεν ὁ αὐτοῖς· ὁς ἐὰν δέξηται τὸ τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὁὗς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστειλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν ὁ μέγας –

⁴⁵⁷ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν ἑπιστάτα, εἰδομέν τινα ἑν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἑκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν – Human nature is to form groups and organizations, so that participating in them defines a person's beliefs, rather than the person's standing alone with his belief as his own existential decision before God. Even if a person is doing the right thing, the group is offended if he does not claim that the definition of his doing the right thing necessitates participating in the group.

⁴⁵⁸ εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς· μὴ κωλύετε· ὁὗς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἔστιν· – Jesus is saying that the person, with his belief and doing the right thing, who acknowledges another person's or persons' beliefs and action as good and right, regardless of what group each of them may or may not be involved in, is properly associated with these other persons—regardless of what group to which each of them belongs. This completely invalidates Augustines statement, “He who does not have the church as his mother cannot have God as his Father” and the notion that Christianity must be insitutionalized in order to be biblical.

⁴⁵⁹ Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἑστήρισεν τοῦ πορευέσθαι εἰς Ἱερουσαλὴμ – Here a new section of Luke (9:51-19:44) begins, Jesus' travels towards Jerusalem through Samaria, etc. and his goal of the crucifixion and resurrection. There are a lot of paragraphs of Jesus' teaching that seem strung together in only Luke's order with some coherence as to themes and ideas.

This the only place in the NT where ἀνάληψις is used. Two options, 1) Jesus' being taken up on the cross above the ground, or 2) Jesus' taken up to the “right hand of God” (cf. Psalm 110:1 and Luke 20:42,43, etc.). #2 is more coherent, so that Luke means all the events in Jerusalem that lead up to and include Jesus' crucifixion, resurrection, and ascending from this earth into the realm where he resides until his second coming.

⁴⁶⁰ Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς τὴν κώμην Σαμαριτῶν ὥς ἐτοιμάσαι αὐτῷ – As in John 4, Jesus and his disciples are passing through Samaria instead of going around it.

⁴⁶¹ καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ – However, this time the response is not welcoming, because God was making it clear that he should continue on his journey to Jerusalem. Did Jesus know that their response would be so negative? Probably, and he was showing his disciples the importance of the end of his mission.

⁴⁶² ἰδόντες δὲ οἱ μαθηταὶ ὁ Ἰάκωβος καὶ Ἰωάννης εἶπαν κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς – cf. 2 Kings 1:1-16. How quick we sinful human beings are to ask for judgment and destruction of those whom we know are wrong in their behavior, rather than admitting that apart from God's work within us we are no different. Cf. Matthew 23:29-33 where the Pharisees declare that they are different from their ancestors who killed the prophets but are refusing to recognize that they are just like them.

⁴⁶³ στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἶον πνεύματός ἐστε ὑμεῖς – These disciples think that are acting righteously and morally correctly, but they are not. And they do not recognize this.

⁴⁶⁴ ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην – During his first appearance, Jesus' intent was not to harm anything but, instead, to allow himself to suffer death at the hands of those who deserve God's condemnation. It will be during his second appearance that he will destroy men as is fitting, i.e., if they are still inwardly opposed to him as the Jewish Messiah and, therefore, opposed to God.

⁴⁶⁵ Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἐὰν ᾖ ἀπέρχη – cf. Matthew 8:19-22. This person sounds noble and sincere. But the question always is, is someone who outwardly comes across as sincere actually so inwardly?

⁴⁶⁶ καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει – If the person is still hoping to find safety and security in the present realm, then he is not up to the task of following Jesus. He has not chosen to settle down in this world but to fulfill his mission of dying on the cross, which requires that the world reject him and seek to destroy him and his influence.

⁴⁶⁷ Εἶπεν δὲ πρὸς ἕτερον ἀκολουθεῖ μοι. ὁ δὲ εἶπεν· Ὁ κύριε, ἐπίτρεψόν μοι ἄπελθόντι πρῶτον θάψαι τὸν πατέρα μου – Jesus is speaking both physically and inwardly, but mainly inwardly.

This person has certain family obligations, including waiting until his father dies and performing not only his burial but also the responsibility of inheriting his property before he can wander off with Jesus. He is more concerned about dealing with his relationship with his father than he is with Jesus.

⁴⁶⁸ εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς, σὺ δὲ ἄπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ – However, Jesus commands the man to focus on what really matters—life from God and not property and the things of this realm, which are the focus of those who are “dead,” i.e., not awakened to their need for God’s forgiveness in order to gain eternal life through the Messiah. So when Jesus is telling this man to follow him, it is not just or even primarily physically, but it is inwardly.

⁴⁶⁹ Εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου – This person is also talking about how important his familial relationships and obligations are.

⁴⁷⁰ εἶπεν δὲ [πρὸς αὐτὸν] ὁ Ἰησοῦς· οὐδεὶς ἑπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω· εὐθετὸς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ – But Jesus urges him to consider what is actually going on in his heart. Is his commitment to God and Jesus as the Messiah greater and absolute in comparison to his commitment to his family, so that his relationship with the latter is appropriately relativized in the light of the infinitizing (Kierkegaard’s word) of himself before God.

⁴⁷¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος· ἑτέρους ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτοὺς ἔρχεσθαι – Luke is the only gospel with this story.

⁴⁷² Ἐλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἔργατας ἐκβάλῃ· εἰς τὸν θερισμὸν αὐτοῦ – Jesus is commenting on the abundance of people who need to hear the gospel of his messiahship and who will hopefully believe it once they hear it. There is really only one person who is proclaiming this message, and it is he. Eventually there will be more after his ascension, and he is encouraging these disciples to pray in line with what will occur then.

⁴⁷³ ὑπάγετε· ἰδοὺ τὸ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων – Jesus’ point is that the world is fundamentally hostile to God and him the Messiah, so that his disciples should be fully aware of what they may encounter as those who are proclaiming this truth.

⁴⁷⁴ μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα. ὁ καὶ μηδὲν κατὰ τὴν ὁδὸν ἀσπάσησθε – At this time, Jesus wants these disciples not only to rely completely on God but also to make it obvious whether people are truly interested in the truth of the gospel and in him.

⁴⁷⁵ εἰς ἣν δ’ ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε· εἰρήνην τῷ οἴκῳ τούτῳ – Jesus wants the disciples to offer God’s wholeness to every house they enter and to the people who will take care of their physical needs.

⁴⁷⁶ καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἑπαναπαύσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ’ ὑμᾶς ἄνακάμψει – People will reveal their hearts through their treatment of these disciples. If God has opened them to the truth, then His shalom and hope of eternal life will indeed come to them through the message which the disciples of Jesus will bring them about him. But if they are not open, then they will reject the message.

⁴⁷⁷ ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες· καὶ πίνοντες· τὰ παρ’ αὐτῶν ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν – It sounds as though whatever is the homeowner’s response to the gospel, the disciples should consider what they receive from him for their physical sustenance to be what they deserve and therefore to continue to receive it.

⁴⁷⁸ καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν – If the whole city comes across to these disciples as open and welcoming of their message about him, then they should receive from the people what they need as far as food and shelter is concerned.

⁴⁷⁹ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ – Plus, the disciples should perform miraculous acts of healing as Jesus has been doing and teach the people about the coming Kingdom of God to Israel and the world. They should also let them know that they have encountered the Kingdom of God to a small degree by virtue of their interactions with them as disciples of Jesus.

⁴⁸⁰ εἰς ἣν δ’ ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε – These are instructions specifically for those cities that are not welcoming to these disciples and their message.

⁴⁸¹ καὶ τὸν κονιορτὸν τὸν ὁκολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσοῦμεθα ὑμῖν· πλην τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ – By wiping off the dust of the city from their feet, they are showing that God rejects these people in the light of their rejecting Jesus’ disciples and their message, even their ability to heal people of their illnesses.

⁴⁸² λέγω τῷ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ – Two options, 1) the final judgment of the land of Israel prior to Jesus’ return, or 2) the final judgment at the 2nd resurrection. Because Jesus mentions the mercy granted to the people of Sodom who are obviously already dead, #2 is more coherent. The people of Sodom may find more mercy at the final judgment, because they did not have the miracles available to them that these people have, along with the message of the gospel regarding Jesus. Cf. 10:13.

⁴⁸³ Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν – The Gentile cities of Tyre and Sidon would have

responded to God's miracles and the message of the gospel better than the Jewish cities of Bethsaida and Chorazin have.

⁴⁸⁴ πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἔν τῇ κρίσει ἢ ὑμῖν – Jesus' and his disciples' presence with both the miracles and the gospel message results in a higher level of accountability for the cities where they are.

⁴⁸⁵ καὶ σύ, Καφαρναούμ, ἢ ἕως οὐρανοῦ ὑψωθήσῃ; ἢ ἕως οὗτοῦ ἄδου καταβήσῃ – The same as above goes for Capernaum, too—the home of Peter and Andrew.

⁴⁸⁶ Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστειλαντά με – To be a disciple of Jesus, not just his apostle, carries with it a great deal of responsibility for the person who is following Jesus and a great deal of accountability for those who encounter him and interact with him. The reason is that ultimately God has worked in Jesus' disciple and is working through Jesus' disciple for the sake of adding more people to those who will enter into eternal life.

⁴⁸⁷ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα ὁδύο μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου – So the seventy go out and do what Jesus commands them. And when they return, they express their joy to Jesus that he was right and they had miraculously and powerfully exercised great power and influence over the forces of evil, e.g., demons and disease, in the present realm. Pretty heady stuff for them, and this happened to those who would not eventually become apostles. These seventy were truly acting as workers for the harvest of God's people. Does this mean that all disciples and followers of Jesus throughout Christian history should be performing miraculous acts of healing and casting out demons? Nothing in the NT requires that this be the case. But it certainly was in Jesus' and the apostles' day. Now we have the written accounts of God's working through them just as the Israelites had the written accounts of the miracles in Moses' day and then in Elijah's/Elisha's day to refer to and encourage them to believe the truth of their God.

⁴⁸⁸ εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὥς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα –

⁴⁸⁹ ἰδοὺ ἔδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πάντα τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἁδικήσῃ –

⁴⁹⁰ πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς –

⁴⁹¹ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἡ ἐν τῷ πνεύματι τῷ ἁγίῳ ἡ καὶ εἶπεν ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· καὶ ὁ πατήρ, ὅτι οὕτως ἡ εὐδοκία ἐγένετο ἐμπροσθέν σου – As in other places where Jesus contrasts people who embrace and reject the gospel, the “wise and intelligent” are those who proudly display their biblical (or other kind of) knowledge while the “children” are those who humbly confess their sin and need for God's grace and mercy in order to obtain His forgiveness and eternal life. This is similar to the difference in the cities of which Jesus has spoken above.

⁴⁹² Ἦ πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὁ ἐάν βούληται ὁ υἱὸς ἀποκαλύψαι – By means of his miracles and the biblical truth which he speaks, Jesus reveals the Father to those in his presence there on the land of Israel during his lifetime, thus implying that it is vitally important for the Jews to watch and listen to him as to what is most important to know about reality, i.e., the Father, the transcendent Creator who is the author and purposer of this story.

⁴⁹³ Καὶ στραφεὶς πρὸς τοὺς μαθητὰς ἡ κατ' ἰδίαν εἶπεν μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε – Jesus' revealing himself through his words and actions is a huge bonus for the people who encounter him in his day.

⁴⁹⁴ λέγω ὅτι ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν – Many of the believing prophets and kings of Israel, i.e., kings of Judah including David, wanted very much to see the appearance of God's Messiah as part of their own experience of relating to God with proper inwardness. But Jesus is saying that God waited until now to reveal him in the presence of these current disciples and people.

⁴⁹⁵ Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· ὁ διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω – Thus, a diligent student of the OT and especially the 613 commandments of the Mosaic Covenant wanted to test the correctness of Jesus' understanding of the Torah. Did he view God and reality the way the Jewish leadership did, so that he was capable of teaching truth, or was he a heretic? His question was how a Jew (or any human being) could obtain God's promise through Abraham of eternal life.

⁴⁹⁶ ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ ὅτι γέγραπται· πῶς ἀναγινώσκεις – Jesus is willing to play this man's game and suggests that the answer is in the Torah, probably specifically in the Mosaic Covenant.

⁴⁹⁷ ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν – The Law expert answers that it is summed up in the two commandments of love in the Mosaic Covenant, i.e., loving God with all one's being and loving and treating other Jews as one would love and treat himself, presumably with great care and concern.

⁴⁹⁸ εἶπεν δὲ αὐτῷ ὁρθῶς ἀπεκρίθη· τοῦτο ποιεῖ καὶ ζήσῃ – Jesus affirms the correctness of the man's answer and exhorts him to obey these commandments for the sake of obtaining eternal life from God.

Is Jesus correct, that a sinner can obtain eternal life simply by obeying the Mosaic Covenant without explicitly believing in him? Yes, if this obedience is from a heart which God has changed by His Spirit, but Jesus probably also means that a person who properly loves God will also properly believe in him when this person encounters Jesus and the truth about him as the Messiah.

⁴⁹⁹ ὁ δὲ θέλων ἰδικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν καὶ τίς ἐστὶν μου πλησίον – But this Law expert wanted more details from Jesus, especially that he was outwardly obeying the second commandment properly—by loving his fellow Jews who were scrupulously studying (so that they had great knowledge of) and following the Mosaic Covenant outwardly as he was.

⁵⁰⁰ Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανή – This parable comes very close to being a real-life example even though it most likely is not. The point still is to analyze the love that the Samaritan expresses and then learn from it about who one's "neighbor" is and how to love him.

According to how Jesus introduces this man, he could be a Jew or a Gentile, but more likely he is a Jew.

⁵⁰¹ Ἰκατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ὅτι ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν – The priest must be of the tribe of Levi, like the second person who is identified strictly as a Levite, but because he is going down from Jerusalem, he must have just finished his allotted time of serving in the temple and is returning home. Thus, he comes fresh from serving God in the most sacred place which God has designated. One would think, therefore, that he of all people would be sensitive to the issue of how to be a neighbor to someone, because he had recently been doing this for his fellow Israelites by aiding in their worship of God in the temple. But it would appear that his serving God is strictly perfunctory and centered on the rituals assigned to the tribe of Levi as priests of the people.

In addition, based on other passages in the gospel where this issue arises, this priest may have concluded that this man was not properly keeping the Mosaic Covenant, because bad things do not happen to good people, i.e., people who intently follow the MC.

⁵⁰² ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ὁ ἀντιπαρήλθεν. – This Levite, in contrast to the priest in the previous verse, is ascending the road from Jericho to engage in his allotted duties of serving God in the temple. Thus, he too would be considering what it means for him to serve God in the manner in which he is about to. This should also cause him to consider the ramifications of serving God as a Levitical priest with respect to the whole Law, including how to be a neighbor to his fellow Jews. But his perspective on serving is also strictly perfunctory and ritual oriented. Plus, he probably has the same perspective that this man deserved whatever bad happened to him, so that the Law specifies neighbors as fellow followers of the MC.

⁵⁰³ Σαμαρίτης δὲ τις ὁδευὼν ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ὁ ἐσπλαγχνίσθη – The Jews do not consider Samaritans to be fully Jewish and certainly not good followers of the Mosaic Covenant, because they do not worship God at the temple in Jerusalem (cf. John 4). Indeed, Jews and Samaritans were enemies of one another, separating themselves from one another to the extent that Jews would not travel through Samaria between Galilee and Jerusalem.

⁵⁰⁴ καὶ προσελθὼν κατέδωκεν αὐτοῦ ἐπιχρῶν ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ –

⁵⁰⁵ καὶ ἐπὶ τὴν αὐρίον ὁ ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν ἐπιμελήθητι αὐτοῦ, καὶ ὁ ὅτι ἂν προσδαπανήσης ἐγὼ ἐν τῷ ἐπ' ἀνέχουμαι με ἀποδώσω σοι – Clearly, the Samaritan demonstrated kindness and compassion towards the man who had encountered the robbers and their violence.

⁵⁰⁶ τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπροσθέντος εἰς τοὺς ληστές – Jesus changes the man's question from, Who is my neighbor, to, How can you be a neighbor to other people?

⁵⁰⁷ ὁ δὲ εἶπεν ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν ἰδὲ αὐτῷ ὁ Ἰησοῦς πορεύου καὶ σὺ ποιεῖ ὁμοίως – The man cannot escape answering Jesus' question and says correctly that it was the person (he is not even willing to state explicitly that it was the Samaritan) who demonstrated compassion towards the man who was hurt. Therefore, they both become each other's neighbor.

And Jesus commands the man to demonstrate his neighborliness likewise to people who are hurting if he wants to obey this second commandment properly.

There are two things that we learn from this parable—

1) Proper love towards another person has to be concrete help in the midst of their human need, not just words that talk about loving him. John says the same thing in 1 John, to love in both "word" and "deed."

2) Proper love transcends typical boundaries that we establish between ourselves, such as ethnic ones or national ones. This is the main point of the parable, that love knows no boundaries, which is why Paul says in his letters that there is no male or female, no circumcision or uncircumcision, no slave or free person, etc. when it comes to a person's standing before God. There is only the loving God who grants grace and mercy to someone so that everyone who receives His grace and mercy obtains eternal life.

Jesus is saying that, in a sense, every human being is our neighbor towards whom we should act in a loving way concretely for the sake of our being like God.

⁵⁰⁸ Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσηλθὼν εἰς κώμην τινά γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν – cf. John 11:1 where we find out that the village is Bethany, just east of Jerusalem. Martha, not Mary, is said to welcome Jesus, but we find out that this is mainly a cultural and hospitable sense, not in a sense of truly understanding what Jesus is actually bringing to her environment there in her house, i.e., that of the Messiah whose teaching and actions render everything else in life of relative unimportance.

The fact that Luke places this story of Jesus' being just outside Jerusalem with later stories of this section of 9:51-19:44 place him farther away from the city means that he is not concerned about strict chronological order of these stories. Instead, it is the themes of the stories and Jesus' teaching that concerns him.

⁵⁰⁹ καὶ τῇδε ἡν ἀδελφὴ καλουμένη Ἑμαρίαμ, ὅ[τῃ] καὶ ἑπακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ – Jesus will point out that Mary does have a good understanding of what his presence brings their lives at this very moment. She is paying attention to only thing right now, Jesus' teaching about the Kingdom of God and his being the Messiah.

⁵¹⁰ ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν ἐπιστᾶσα δὲ εἶπεν κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη με κατέλειπεν διακονεῖν· εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται – Martha's mind and attention are focused on her cultural responsibility of hospitality, which is of tremendous importance in the Middle East, both past and present. It is nevertheless an extremely kind and caring practice of theirs, so certainly she cannot be faulted for wanting to treat Jesus with great kindness and respect. In fact, meeting his and his disciples physical needs by preparing food (I assume this is the main part of Martha's work) is extremely loving on her part, apart from the cultural requirement. Indeed, Martha considers her actions to be so important that she confronts Jesus on the fact that her sister is not helping, when everyone (right?) would agree that she should be.

⁵¹¹ ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, ἡμεριμνᾷς καὶ θορυβάζῃ περὶ πολλὰ – What Jesus says here makes it seem as though he recognizes that Martha's concern extends beyond just the food preparations for him and his disciples. She worries inappropriately and unnecessarily about things that pertain to her external existence in this realm and life, including cultural norms and requirements.

⁵¹² ἐνὸς δὲ ἐστὶν χρεια· Ἑμαρίαμ ἡ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται ἡ αὐτῆς – On the basis of the rest of the Bible, the one thing that is necessary must be eternal life and mercy from God through Jesus as Messiah and High Priest. And of all the things that are possible for Mary to be doing right now, including helping Martha, Jesus is saying that she has chosen the good part of what is available to, gaining more understanding of the one necessary thing of how to obtain God's eternal mercy and life by listening to Jesus teach about them.

Jesus also says that what Mary is receiving will not be taken away from her, implying that what Martha is "receiving," the satisfaction of fulfilling her cultural requirements and solving all her earthly problems during this temporary existence will not produce permanent and eternal satisfaction.

⁵¹³ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ –

⁵¹⁴ εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε ἡ λέγετε Πάτερ ἡ ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· – Father = recognizing that God is the source of our existence, and that we simply would not be here on earth if it were not for His causing us to exist within our individual stories which are within the overall story of His eternal plans and purposes.

May Your name be sacred = acknowledging that God is completely different from us and His creation so that His eternal plans and purposes are to be recognized, revered, and observed with wonder and awe as God works them out on a daily basis towards the eternal Kingdom of God.

May Your kingdom come = acknowledging that God's ultimate plan is to bring about the eternal Kingdom of God by means of Jesus as Messiah and High Priest and which will begin with the millennial Kingdom of Israel when he returns and continue with a completely new creation of the new earth into the eternal Kingdom of God (cf. Revelation 20-22). Nothing is more important to acquire that participation in the Kingdom of God. May God be faithful to His promise to grant this to anyone with authentic belief.

⁵¹⁵ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον ἡμῖν δίδου ἡμῖν τὸ καθ' ἡμέραν· – Acknowledging God as the provider of what we need to survive this life physically—food, clothing, shelter—while we wait for Him to bring about the Kingdom of God, and to be grateful for whatever He provides and to share it with others.

⁵¹⁶ καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἡμῖν ὁφείλουσι ὡς πάντες ὁφείλουσι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν [MT – ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ] – More than anything else we need God's mercy and forgiveness in order to avoid being destroyed by Him and in order to enter into the eternal Kingdom of God. And we demonstrate our commitment to obtaining His mercy by being willing to forgive people who hurt and harm us which actually deserves justice and punishment, even God's justice and punishment, but we are willing to forgive them knowing that there is a possibility that God will forgive them eternally as He forgives us likewise.

God tests people's belief in order to confirm and strengthen it, while Satan tempts (same word as test) their belief in order to destroy it. It only makes sense that Jesus is encouraging his disciples (and us) to ask God not to allow Satan to destroy their faith and belief through his deceitful schemes.

⁵¹⁷ Καὶ εἶπεν πρὸς αὐτούς· τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους –

⁵¹⁸ ἐπειδὴ φίλος μου ἑπαγγέλλεται ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ –

⁵¹⁹ κάκεινος ἔσθωεν ἀποκριθεὶς εἶπῃ· μὴ μοι κόπους ἀράχῃ· ἡδὴ ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι –

⁵²⁰ λέγω ὑμῖν, ὅτι καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγεγνηται δώσει αὐτῷ ὅσων χρήζει – Coherence requires connecting these parables of vs. 7-13 with the prayer which Jesus has just taught his disciples at their request.

Suggestions for meaning of τὴν ἀναίδειαν (This is its only use in the NT) – 1) persistence of the friend, 2) avoidance of shame of the man in bed (Bailey, *Poet and Peasant*, pgs. 125-133), 3) ignoring of social conventions of the friend (by disturbing the man and his family at night after he has secured himself in his home). Also, two options, 1) the man

and his friend are both like God and people, i.e., God is reluctant and persistence in seeking mercy will obtain it, 2) the man is not like God, because He is altogether willing at any time to provide mercy to the repentant sinner.

Both #2s make the most sense. The community's obligation is to be hospitable to those outside who come into the community, regardless of the time of day or night (cf. Martha in the previous story), and God is always willing to hear a prayer like the one Jesus just taught to his disciples in order to provide for us daily and eternally, i.e., with that which He wants us to have to survive this life and that which He wants us to have (mercy!!) to obtain life in the eternal Kingdom of God.

Therefore, this parable is not teaching persistence in prayer. It is teaching adopting a correct perspective on God such that we are willing to count on and trust God to be God, who will fulfill His promises to those who have this quality of belief in Him. Of course, God will grant what we sinners seek, if it is in line with what He has promised—because this is what friends do. They provide those who ask them with what they need. God has a “social” obligation to provide what He has promised. Otherwise, He is not God and would be disgraced. Fortunately, He will never suffer disgrace or shame for doing the wrong thing, because He will never do the wrong thing.

Cf. v. 13 – how much more will God give His Holy Spirit, i.e., Himself, to those who seek Him and what He has promised them. He will grant them perseverance of faith and then eternal salvation.

⁵²¹ Καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν –

⁵²² πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται – This is Jesus' interpretation of the previous parable. Asking, seeking, and knocking (like the friend at night) will result in God's daily provision and eternal life and mercy in the Kingdom of God—in the line with the prayer in vs. 2-4.

⁵²³ τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἢ ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει – Of course not, because he is his son, whom he loves and wants only the best.

JC – teaching his disciples how to pray for most desirable things from God. attitude in asking, shameful for God not to respond; can expect God to grant you your requests to avoid being shamed, more than a friend in the middle of the night. V.11ff. – just as one can go to biological father and expect him to good thing you are asking. Because fathers have instinctual love for their children, even if they are evil and sinners. Even more true of God. Specific good thing to ask God for, the HS = salvation and everything involved in obtaining it, everything that God must give me and cause to happen in and for me. Holy Spirit = activity of God resulting in salvation within the created reality. Anyone who asks God for salvation will obtain it from God who gives this eagerly. Lord's prayer before this includes asking for Kingdom of God, salvation and being different within this realm as marked as belonging to God.

⁵²⁴ ἢ καὶ αἰτήσει ὄφιν, ἐπιδώσει αὐτῷ σκορπίον – Two more parables to emphasize God's gracious and willing character to grant life in the present realm (to a degree) and life in the future realm (immortal and morally perfect) to sinners who ask him. And the gift of the Holy Spirit is the *summa summarum* (sum of sums, all in all) inwardly for a sinner in the present realm, because a changed heart is the necessary condition for a sinner to obtain not only God's provision as a Christian in the present life, but also God's mercy and life in the future, eternal life.

One of the keys to understanding these parables and Jesus' point is acknowledging how *undeserving* we are to receive anything good from God because of our inherent sinfulness and rebellion against Him.

⁵²⁵ εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν – The “good gifts” of an earthly father to his children are nothing in comparison to those of God to His eternal children. Plus, the goodness of an earthly father that naturally leads to his goodness towards his children is nothing in comparison to the goodness of God that divinely and graciously leads to His goodness towards His eternal children.

⁵²⁶ Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφὸν ἐγένετο δὲ τοῦ δαιμονίου ἐξεληθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι – The crowds in Matthew 12:23 are on the right track, deducing from the miracle which Jesus as performed that he is the Son of God and Messiah. Now, the need to keep going and firmly embrace this fact with genuine belief.

⁵²⁷ τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια – Rather than attribute Jesus' miraculous works of casting out demons to God and His Spirit at work in the creation, these people attribute them to Satan, the evil ruler of the demons. This demonstrates just how depraved we are.

Of course, the religious leaders offer an alternative explanation for how Jesus was able to heal the demoniac and cast out the demon, because they simply are unwilling to believe that he is the Messiah. Therefore, they rationalize his miracle by coming up with a rather crazy explanation that they actually think is plausible. Jesus is an evil man who is obviously in league with the leader of the demons, Beelzebul (= probably “Prince of Baal” or a take off from *baalzebub*, which means Lord of the Flies), so that the prince of the demons is defeating the demons. This really makes sense to them? Yes, on a particular level it does, again because of the hardness of their hearts.

Jesus will respond and tell them that they are not using abductive reasoning, inference to the best explanation, because it simply does not make sense that a strong leader would act against himself in order to strengthen his position.

⁵²⁸ ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζητοῦν παρ' αὐτοῦ – What is the difference between a sign that they are requesting and the signs which Jesus has been showing them by healing people and casting out demons? Ultimately, no difference except they want to have some responsibility for it by asking for it? It would seem so.

But this is also probably the effect of their rationalizing Jesus' miracle of casting out the demon. They are unwilling to

face into the obvious conclusion that he is the Messiah and so try to head in another direction by demanding even another sign to put the previous sign behind them. This is how crazy people get because of the hardness of their hearts.
⁵²⁹ αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς: πᾶσα βασιλεία ἑφ' ἐαυτὴν διαμερισθεῖσα ἔρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει – As a result of what the Pharisees propose, Jesus provides a different explanation, starting with the parable about a kingdom and a city/house. Does it really make sense that Satan is working against his intended purposes when we think of a kingdom that wants to defend itself against its enemies would seek to diminish its power, authority, and status among its own people whom it desires to have such power, authority, and status and whom it wants to be as powerful as possible to ward off its enemies? And does it make sense that a city (or household (=tribe in ANE?)) that wants to defend itself against its enemies would reduce its people's ability to do so? No, absolutely not. Thus, Jesus presents a correct assessment of the leaders' public conclusion and is showing how silly it is.

JC – Healing of blind and mute man leads Pharisees to make up something false about Jesus to avoid having to admit that he is the Messiah. He heals by ruler of demons in order to command the demon and order him out of the man. But any organization that has infighting cannot last. So it does not make sense that Satan's followers are working at cross purposes to one another and to his goals. Instead, Jesus is casting out demons by God. Therefore, Jesus is the king and the Messiah. Their "sons" are members of Pharisaical organization—if they actually are casting out demons, which most likely they are not. He is being quite sarcastic towards them. The context of Mark 3 shows that this is a parable, because Mark actually expresses that this is a parable. But it is probably a proverb, a well-known saying that Jesus is exploiting for his own purposes. Using language in an unusual way as an analog for something else.

⁵³⁰ εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἐαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Ῥεελζεβοὺλ ἑκβάλλειν με τὰ δαιμόνια – Likewise, does it make sense that Satan would reduce his hold on people as that which is the best strategy for him to conquer humanity and turn everyone against God? No. Obviously, the more he would do so, the less likelihood that he will be able to accomplish his own evil purposes among sinful human beings whom God has created. Indeed, he is only acting to destroy his kingdom that is opposed to God instead of working to sustain it and even increase its hold on mankind.

⁵³¹ εἰ δὲ ἐγὼ ἐν Ῥεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. – Reference to future Jews who will be authentic believers and whom God will use to perform similar miracles to Jesus.

Jesus tacitly is claiming to be the Messiah. And if he, the Messiah, is acting on behalf of Satan and reducing his hold on the Jewish people, then what about those among the Pharisees who are less important than the Messiah, their "sons" who are their proteges who band together to encourage each other in obeying the Mosaic Covenant? In other words, if the most important person within the creation is acting on behalf of Satan, then it stands to reason that those less important, the Pharisees and their students, are also doing the same.

But if the Pharisees' students are actually doing what Jesus is doing out of authentic belief and from biblically changed hearts, then these students will become judges (or perhaps he means rulers) of their teachers, much to the embarrassment of the proud Pharisees. The inference is that the teachers taught the students to think one way (the wrong way!) about biblical theology, and God has caused them to think differently (the right way!) and actually believe that Jesus is the Messiah, relativizing the importance of Moses and the Mosaic Covenant in their worship of God—again, much to the embarrassment and consternation of their teachers.

Or, very simply, Jesus is being sarcastic and saying that neither the Pharisees' nor their students have the authority to cast out demons. But I am inclined to interpret him as wanting to turn the Pharisees' thinking about God upside down and grant them authority, if God were to work among them in such a way. Imagine if ardent students of the Pharisees with the wrong theology were to become ardent students of Jesus with the right theology. How earthshattering would that be for the Pharisees who have come up with such a lame explanation for Jesus' performing this miracle—his doing good is because he is in league with the most evil person of the created reality.

⁵³² εἰ δὲ ἐν δακτύλῳ θεοῦ ὁ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ – This is always the issue, that the people correctly interpret Jesus' signs which he has been showing them, that he is the Messiah of the Kingdom of God, even if it has not appeared as they expect, with a king who immediately conquers their enemies such as the Romans, but who has to go through the experience of the crucifixion first.

Jesus proposes a better (the best!) explanation for his casting out demons. He is the Messiah and the Spirit of God is ultimately the one who is performing his miracles. A much more plausible explanation for what is happening when the demon-possessed man is freed from the demon. God is at work through Jesus because he is the Messiah and Son of God!

"By the Spirit of God" = by the activity of the transcendent creator to do good within the creation—like His changing people's hearts so that they become authentic believers in Jesus as the Messiah for them!

The "Kingdom of God" as that which is front of them is Jesus himself who will inaugurate this kingdom when he returns and establishes its first stage as the ruler of the restored Kingdom of Israel on the land of Israel in Revelation 20, which will eventually segue into the eternal earth of Revelation 21-22.

JC – Healing of blind and mute man leads Pharisees to make up something false about Jesus to avoid having to admit that he is the Messiah. He heals by ruler of demons in order to command the demon and order him out of the man. But any organization that has infighting cannot last. So it does not make sense that Satan's followers are working at cross purposes to one another and to his goals. Instead, Jesus is casting out demons by God. Therefore, Jesus is the king and

the Messiah. Their “sons” are members of Pharisaical organization—if they actually are casting out demons, which most likely they are not. He is being quite sarcastic towards them. The context of Mark 3 shows that this is a parable, because Mark actually expresses that this is a parable. But it is probably a proverb, a well-known saying that Jesus is exploiting for his own purposes. Using language in an unusual way as an analog for something else.

⁵³³ ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ –
⁵³⁴ ἐπὶ δὲ τὸ ἰσχυρότερος αὐτοῦ ἔπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ’ ἣ ἔπεποιθει καὶ τὰ σκύλα αὐτοῦ διαδίδωσιν – The more logical and reasonable way to interpret what Jesus is doing by casting out demons is to believe that he is of God and the Messiah, because he is stronger than Satan. This is good news, but they are unwilling to acknowledge it!

Another parable. Jesus contends that the Spirit of God is at work in and through him and his actions, so that Jesus is part of a stronger power, God, to subdue and conquer a weaker power, Satan, who is nevertheless a strong power by virtue of how much he has captured the lives of certain human beings.

⁵³⁵ Ὁ μὴ ὦν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει – Jesus is again urging the people to consider the evidence correctly and embrace him as the Messiah in order to help gather people for the Kingdom of God. Otherwise, they are turning people away from it, contrary to what they claim as good, religious Jews of the OT. Therefore, how a sinful human being, indeed any Jew who is privy to it directly there in the presence of God, responds to this miracle is critical to his eternal destiny. It is vital to be “with” Jesus and “gather” with him as one who is supportive of what God is doing through His Spirit within the creation, thereby becoming and being a disciple and student of Jesus—not of the Pharisees who are so off the mark on their explanation of what happened to the demon-possessed man.

And there is no such thing as being neutral on this issue. One is either for or against God and Jesus.

⁵³⁶ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον· [τότε] λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον – This “story” makes no sense as describing a real life situation that is supposed to be analogous to a biblical principle or reality. It would be an analogy if it did. Instead, this is an allegory where the parts of the story are symbolic of other realities that need to be decoded.

For example, Ezekiel 17 where a great eagle takes away the top of a cedar tree, and he takes seed and plants it near water. The eagle is symbolic of Babylon, who will take the leaders of Judah and leave behind a weak person as a puppet ruler who will depend on Babylon. The other eagle is Egypt to whom Judah would appeal for help, but their help will fail them and Babylon will prevail.

With this allegory in Matthew 12:43-45, Jesus is probably alluding to Leviticus 14:33-57 where the priest is required to inspect a house in which mold has been found. Before he enters, the priest orders that everyone empty the house so that nothing else becomes unclean. If he finds mold, then he quarantines the house for seven days and then returns to inspect it. If there is more, then the stones in which it resides must be removed and the house scraped on the inside. If the mold breaks out again, then they have to tear down the house. If there is no mold, then they can reoccupy the house, and it is clean.

Thus, the “unclean spirit” is the spirit of unbelief in the Pharisees.

It “goes out of a man,” meaning that the Pharisees’ unbelief is confronted with compelling evidence to believe that Jesus is the Messiah so as to relax a little bit (cf. v. 23).

The “waterless places” are where the Pharisees can escape God’s condemnation by embracing the truth of the evidence, but instead they rationalize Jesus’ actions as coming from Beelzebul.

As a result, they do not find “rest” in their crazy conclusion and rationalization that Satan is casting out Satan.

⁵³⁷ καὶ ἐλθὼν εὐρίσκει τὸ σεσαρωμένον καὶ κεκοσμημένον – Consequently, the unbelief of the Pharisees “return” to their “house,” i.e., to themselves, while having been on the threshold of belief, cleanness, and acceptance by God (“unoccupied, swept, and put in order”).

⁵³⁸ ὅτε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπὶ καὶ εἰσελθόντα κατοικεῖ ὁ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων – What now happens when the spirit of unbelief returns to the person, it is even stronger than before and continues to harden itself against the truth of God that Jesus is the Messiah. Thus, the Pharisees become even more irrational in their explanation of the reality of Jesus. And this will happen to the Jewish people the more that they reject God’s miracles that confirm Jesus’ identity as the Messiah—until Rome destroys Jerusalem in A.D. 70 and then the Great and Terrible Day of the Lord occurs later just before Jesus’ return.

By his presence in Israel, Jesus is cleaning house so that the evil “spirit” of the Jews is being expelled. He has brought near the Kingdom of God, which will eventually come about. It is only a matter of time because now everything is in place with his first appearance that includes his death, resurrection, and ascension. All he will have to do is return, destroy Israel’s enemies, and set up his kingdom with its capital in Jerusalem. This is why he keeps saying that it will be worse for those who have heard his message of good news through either him or his disciples. But once Jesus leaves after his death, resurrection, and ascension, this same evil “spirit” will return to Israel. They will not repent of their sin of rejecting him, the Messiah, so that their national and individual condition will be even worse. Implied is that the result will be the destruction of Jerusalem in A.D. 70 and expulsion from the land in A.D. 132-135, which will lead eventually to the Great and Terrible Day of the Lord just before he returns.

Therefore, three things going on in this allegory –

1) Jesus is describing this particular generation of Jews with the preponderance of unbelief.

2) He is exploring the dynamics of spiritual hardness that manifests itself in unbelief.

3) He is telling the specific group that he is not going to give them more signs and miracles because they would harden themselves even more to their eternal detriment. Thus, he is still holding out hope that they will change their hearts and minds and become authentic believers.

To acknowledge correctly what Jesus is doing by casting out demons should lead to encouraging these people who have seen the clear evidence of his being the Messiah to continue the important journey by embracing him as such in order to avoid returning to their previous condition of unbelief and, indeed, finding themselves in an even worse spot by being even stronger and more committed in their unbelief.

⁵³⁹ Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἑπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου· εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας – She probably meant this is a complement to both Mary and Jesus after seeing Jesus’ miracles and hearing him speak. Nothing like a good Jewish mother!

⁵⁴⁰ αὐτὸς δὲ εἶπεν· ἔμενον μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες – Jesus once again points out that his familial relationships pale in comparison to his relationships with authentic believers who guard God’s truth of him as the Messiah and will enjoy the benefits of doing this by obtaining eternal life.

⁵⁴¹ Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη ὡγενεὰ πονηρὰ ἐστίν· σημεῖον ἔζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάν· – Jesus’ popularity is growing, but the real test will be everyone’s response to his crucifixion and resurrection. Will they still embrace him as the Messiah after he has been executed and then rises from the dead 3 days later similarly to Jonah’s spending 3 days in the fish?

By “no sign” Jesus means the greatest sign, because he has been giving this generation of Jews many signs of his being the Messiah by healing people and casting out demons. Thus, the only sign that Jesus will give them is his resurrection. Probably, as in Matthew 12, the unbelieving Jewish leaders are asking/demanding another sign and miracle after Jesus has just performed one—casting out the demon which made the man mute.

⁵⁴² καθὼς γὰρ ἐγένετο τῷ Ἰωάνῳ τοῖς Νινευίταις σημεῖον, οὕτως ἔσται ὁ καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ – The Jewish leaders are worse in their unbelief than the Gentiles of Nineveh and the Queen of Sheba. They heard the message of God and the Bible and believed it. These Jewish leaders are completely unwilling to embrace the evidence that is being presented to them that Jesus is the Messiah, which is someone obviously greater than both Jonah and Solomon.

⁵⁴³ βασίλισσα νότου ἐγερθήσεται ὃ ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε – If a Gentile is so fascinated by what she has heard about Solomon’s wisdom that she is willing to travel a long distance to hear him, then it is even more reasonable for Jesus’ immediate listeners among the Jews to do all they can to hear and follow him, because as the Messiah he is a greater Son of God than Solomon every could be. Indeed, he is Solomon’s Messiah and Lord (cf. Psalm 110:1 by David).

Hence the Queen of the South will basically have the right to declare that the Jewish people of Jesus’ day deserve God’s condemnation because they did not believe in him.

⁵⁴⁴ ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωάν, καὶ ἰδοὺ πλεῖον Ἰωάν ὧδε· – Same as above with respect to the people of Nineveh. Indeed, by extrapolation, anyone who authentic and inwardly repents before God can say that others who have not done this, including the Jews of Jesus’ day in Israel, deserve God’s condemnation, especially because they have rejected the most obvious display of God’s work in human history, Jesus with his miracles and teaching.

⁵⁴⁵ Οὐδεὶς λύχνον ἄψας εἰς τὸ κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν – The context is the miracle of casting out the unclean spirit who had made the man mute and unable to speak.

Lamps in those days looked like small pitchers or small elongated bowls in which oil was placed and a wick in the oil.

The lit wick would draw oil from the bowl and provide light around it.

It does not make any sense to light a lamp and hide it somewhere, even under a basket, where the light cannot be seen. Instead, one puts a lamp on a lampstand where the light can clearly be seen in the room to illuminate it so that everyone can recognize the items in the room and believe that they are there.

Similarly, it makes no sense for God to send Jesus as the Messiah and hide him away so that no one can identify him as such and believe in him. Instead, Jesus has been sent to make it clear that he is the Messiah. Plus, it makes no sense to hear and see Jesus’ words and actions respectively and then not embrace the truth that they convey so as to believe that he is the Messiah.

The Pharisees, though, are not allowing the evidence to illuminate their minds and hearts so that they believe.

Jesus is exhorting them not to suppress the truth that would keep them from affecting them appropriately.

⁵⁴⁶ Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ᾖ ἐστὶν ἐπ’ αὐτὸν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν – Three things to note about parables—

1) They are not intended to hide the truth but to make it accessible to people, even if they have to work at understanding them.

2) No one should hide the truth because of the fear of persecution but to let the truth shine in his life.

3) And don’t yourself hide from the truth and distance yourself from it. That would be like taking a lamp and sticking

under a bushel.

This is like the allegory of Matthew 12. Not a strict analogy. The eye is not a real lamp in the body. It must be symbolic. The “eye” is the ability to attain and retain the truth of the knowledge and understanding of God.

A lamp illuminates a room. So the ability to understand God illuminates a person’s “body,” i.e., his life and experience. As in James 1, the clear and singular eye means that a person is not ambivalent about the truth, but is wholly committed to it. Like Kierkegaard where purity of heart is to will one thing—the truth of the gospel! With this singular eye and ability to gain truth, the person acquires wisdom for living life in the manner which God desires. As a result, the person’s mind and will (choice making mechanism) will intersect and produce a good and righteous life for him. His experience will be biblically wise and good.

In contrast, an evil eye is single-mindedly devoted to lies and immorality. The person does not care about truth, so that his experience will be filled with evil, even if his behavior is civil and good in the eyes of others.

⁵⁴⁷ ‘σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν – Take care that you pursue and live biblical truth instead of lies so as to rationalize your lies.

⁵⁴⁸ εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον ‘μέρος τι’ σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἁστραπῇ φωτίζη σε.’ – If the whole life and experience of a person is based on biblical truth, then his whole existence will be illuminated by the truth and biblical wisdom.

So this is all based on the condition of one’s inner being. Is it good or evil, which then affects what kind of choices I make with my will and choice-making mechanism.

Assuming the human “eye” represents a sinful person’s inward commitment to something, if this is towards the light of the truth of Jesus as the Messiah, then the person can be considered to be “full of light” in spite of his continued sinfulness. And he will, with the rest of his whole body, i.e., his self and personhood, demonstrate his singular and permanent commitment to this truth by his actions and behavior, even though he will not be morally perfect yet.

⁵⁴⁹ ‘Ἐν δὲ τῷ λαλήσει αὐτὸν Φαρισαῖος τὸ ὅπως ἀρίστη παρ’ αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν –

⁵⁵⁰ ὁ δὲ Φαρισαῖος ἰδὼν θαύμασεν ὅτι οὐ πρῶτον ἔβαπτίσθη πρὸ τοῦ ἀρίστου – We can assume that Jesus would have intentionally avoided doing so, because the Pharisee and his other guests would have made a big show of ceremonially washing before the meal as part of their supposed obedience to the Mosaic Covenant.

⁵⁵¹ εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξώθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας – Jesus is pointing out their inward moral depravity that they are unwilling to acknowledge. The unbelieving Pharisees considered themselves good enough to obtain God’s blessings simply by their outward behavior in conformity to the commandments of the Mosaic Covenant.

⁵⁵² ἄφρονες, οὐχ ὁ ποιήσας τὸ ἐξώθεν καὶ τὸ ἔσωθεν ἐποίησεν – The Pharisees acknowledge God by their outward behavior, basically claiming that God has given them the ability to follow the Mosaic Covenant by their external actions, but they refuse to acknowledge what the transcendent God and author of this story has done to them on the inside by creating them to be morally depraved human beings who need to acknowledge their inner condition and repent of it just as much as they would repent of any external action that was a violation of the Covenant.

⁵⁵³ πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἔστιν – If the Pharisees were willing to acknowledge their inner condition, they would give it to God as not only something of which they repent, but also something that they need God to forgive and change in order that they may eventually be morally perfect and immortal in the Kingdom of God.

The Pharisees scrupulously tithe to the temple their garden herbs, but they do not give God their inner beings from which they can perform actions of authentic love and justice towards other sinners, which would be much more important than giving God herbs. How they treat people is the crux of their relationship with God, even via the Mosaic Covenant, not elements of the Covenant where their interaction with people is not involved.

⁵⁵⁴ ἀλλ’ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρῆναι.’ –

⁵⁵⁵ Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἄσπασμους ἐν ταῖς ἀγοραῖς – The Pharisees’ concern for man’s approval condemns them because they lack regard ultimately for God’s approval, which can come about through only authentic repentance of their inward sin.

⁵⁵⁶ Οὐαὶ ὑμῖν, ὅτι ἔστε ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν – The Pharisees are like a hidden tomb that contains a dead person while people walk on top of it and are unaware of the death inside. The Pharisees do such a good job of hiding their sinfulness through their outward behavior and appearance that they actually fool people into thinking that they are right with God when of course they are not.

⁵⁵⁷ Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις – These are not “lawyers” as we understand the word but men who have studied very carefully the 613 commandments of the Mosaic Covenant and concluded how each should be obeyed. Their study probably included the Oral Law, commandments derived from the Mosaic Covenant in order to cover as much of a Jew’s life as possible.

⁵⁵⁸ ὁ δὲ εἶπεν καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἄνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ τὸ ἐν τῶν δακτύλων ὡμῶν οὐ προσπαύετε τοῖς φορτίοις – These MC experts place requirements on people that they cannot keep and that they do not help them keep, meaning also that they themselves do not keep them—at least not as much as they demand that others keep them and as much as they probably claim that they do.

⁵⁵⁹ Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, ‘οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς – cf. Jeremiah 20-24 – 20 Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. 21 When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt. 22 Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt. 23 And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the burial place of the common people. 24 But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

⁵⁶⁰ ἄρα ‘μάρτυρές ἐστε’ ‘καὶ συνευδοκεῖτε’ τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε – Here, “prove out” means that while these legal experts may criticize their ancestors for killing the prophets, they are unwilling to recognize that they are no different inwardly (cf. Matthew 23:23ff.).

⁵⁶¹ διὰ τοῦτο ‘καὶ ἡ σοφία τοῦ θεοῦ εἶπεν’ ‘ἀποστελῶ εἰς αὐτούς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν – The OT basically declares that God will send His spokesmen to the Jews of the Messiah’s day, and they will kill them, including the Messiah, just as their ancestors killed the previous prophets.

⁵⁶² ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης – By killing the Messiah, all the deaths of righteous men by unbelievers can be summed up in what is driving and motivating the Jews of Jesus’ day to kill him.

⁵⁶³ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης – The Jews of Jesus’ day will commit the ultimate crime against God and His spokesmen, the prophets.

⁵⁶⁴ Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· τὸ αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε – By turning obedience to the Mosaic Covenant into merely outward and multiple acts that no one can achieve perfectly, these students of the Covenant are preventing people from understanding the truth about God, even as these experts claim that they do.

⁵⁶⁵ ‘Κάκειθεν ἐξεληθόντος αὐτοῦ’ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων – Jesus was only making enemies of the Jewish leadership of his day, but he knew that this would culminate in his death on the cross. So it really did not matter.

⁵⁶⁶ ἐνεδρεῦοντες αὐτὸν ἠθρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ – As a result, the Jewish leadership were angry and seeking to destroy Jesus.

⁵⁶⁷ ‘Ἐν οἷς ἐπισυναχθεῖσθαι τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους’, ἤρξατο λέγειν πρὸς τοὺς μαθητάς αὐτοῦ· πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. – The crowds are getting larger and larger. And the most important thing for Jesus’ disciples to do is not to be impressed with his popularity which is resulting from the miracles he is performing, but to gain greater clarity with respect to his message of the gospel and truth of God in contrast to the dominate teaching of their day, that of the Pharisees. Jesus calls the latter hypocrisy, because the Pharisees have created a script of external religious activities which they are following in the midst of their inward rebellion against God and their unbelief. The religious script looks very convincing that it is a proper way to obey God, but it is not. And the disciples need to take note of this fact and become authentic, inward believers in Jesus as the Messiah and obedient to God.

Plus, the purpose of the script is not really to impress God, but to impress their fellow Jews. It is their approval they really want, not God’s. They want other people to see them as righteous and good.

We all follow a script to convey an image of ourselves to people. But are we really being honest with them and with ourselves?

The metaphor of leaven conveys the fact that it influences everything it touches, and nobody can keep it from happening. It encapsulates our insatiable desire for acceptance from people. Therefore fear of rejection is underlying motivation – cf. vs. 4,5,7,11.

⁵⁶⁸ Οὐδὲν γὰρ ‘συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται’ καὶ κρυπτόν ὃ οὐ γνωσθήσεται. – Implied is that merely following a script can appear like a good and righteous life to others, but eventually the person will be found out, because God will reveal their unbelief to Himself and to them.

It is important to face into the inwardness of our sin and the need for an inward change to repent authentically before God and to follow Him. But I want to cover up the real me and hide my sin and evil from others.

They are deceiving others, but they are not deceiving God. He knows their hearts and their lack of authentic belief and repentance for their sin.

⁵⁶⁹ ἄνθ’ ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐς ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων – Speaking here refers to a person’s *explicitly stated* beliefs and actions in contrast to the actual condition on their heart, where the former looks good and righteous while the latter is characterized by unbelief and rebellion. People carry out their hypocrisy in the darkness by not being honest about what is really going on inside them, but God will bring their rebellion against Him to light in the judgment. The rooftop was the living room of houses where conversations took place in the cool of the evening and night, so that what people say and do as characterized by their hypocrisy in the secret of their minds and hearts, i.e., their “inner rooms,” will become known on

the rooftops, i.e., clearly and obviously at the judgment.

We all will be found out for who we really are.

⁵⁷⁰ Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσώτερόν τι ποιῆσαι – The Pharisees engage in hypocrisy to appear good and righteous because they are afraid of people's disapproval. Taking to its extreme, their need for people's approval is a need to remain safe and unharmed, even physically alive, in the face of possible opposition from these other people. But human beings are more than their physical existence via their bodies. They are human beings whose complete concept, life, and story is in the mind of God and combined with their bodies in order to be living persons on the earth. But if their bodies are destroyed, the concept of them is still in the mind of God to be combined with an eternal body in the Kingdom of God.

⁵⁷¹ ὑποδείξω δὲ ὑμῖν τίναν φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἔμβαλεῖν εἰς τὴν γέενναν. καὶ λέγω ὑμῖν, τοῦτον φοβήθητε – Gehenna was the garbage dump in Jerusalem where refuse was burning in order to destroy it. Therefore, to translate the word as Hell and imply according to the modern understanding that Jesus is talking about eternal torment is incorrect.

If we understand ψυχή in the parallel passage of Matthew 10:26-33 to refer to a person's actual existence that is the combination of his spirit (who he is in the mind of God) and his body, then Jesus is saying that another human being's killing my body does not erase the possibility of my being a person, a ψυχή, because God can always resurrect me if He wants (and which He will in the first resurrection to make me and other authentic believers eternal and immortal beings).

It is vital to fear God and not man. Fear of man underlies all play acting and hypocrisy.

⁵⁷² οὐχὶ πέντε στρουθία ἰσχυροῦνται ἀσπαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ – If sparrows are always in the mind of God, then so are His people who have authentic belief, even when they are dead and disembodied, ready for the resurrection.

⁵⁷³ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πάντα ἠριθμῶνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε – Do not fear even death and your body's dying or being killed. By virtue of your greater value as children of God, authentic believers in Jesus the Messiah, God will not forget you and will resurrect you for the purpose of your obtaining the eternal Kingdom of God.

Trust God who truly cares for us as demonstrated by the death of Jesus as the Messiah.

⁵⁷⁴ Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ – It is key here for Jesus' disciples to realize how important it is to be his disciple and follower, to embrace him with wholehearted commitment as the Messiah and Son of Man of Psalm 8 who will rule over God's property of the eternal Kingdom of God. And all of God's invisible creatures in the heavenly realm will know who they are, because Jesus will make it explicit to them who are his followers.

⁵⁷⁵ ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. – Jesus is the central figure in all of human history. To deny or reject him and his central role will result in rejection by Jesus and God the Father.

⁵⁷⁶ Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται – However, there is the possibility of a process of coming to embrace Jesus as the Messiah while still being an authentic believer in Yahweh and His eternal plans and purposes. As long as as person is committed to the latter even while not being fully commitment to Jesus, he can still be saved. But not being committed to God and His overall work is eternally disastrous for a sinner.

It is possible to be a little confused or unsure about Jesus as the Messiah, because he looks like just an ordinary man who claims to be the Messiah. But anyone can do this, except for the miracles, which are God's doing through His special activity within the creation by His Holy Spirit. Therefore, to be unsure about Jesus is forgivable, but to be unsure about God's miraculous activities through the miracles is to deny God, which is unforgivable.

⁵⁷⁷ Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ ἡμεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε –

⁵⁷⁸ τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν – Thus, whenever Jesus' disciples in the future of Israel are brought before other Jews, i.e., hypocrites like the Pharisees, to defend their beliefs, God through His Spirit will direct what they say. And if people reject what they say after initially rejecting Jesus, they are speaking against the Holy Spirit's direct communication to them through these disciples and therefore rejecting God and His eternal plans and purposes. And if they are unwilling to continue the process of learning about God and His Messiah through these disciples, then they will incur God's condemnation.

Trusting God and not fearing men and their disapproval is one of the most difficult things to do in this world, because of the intense inner desire we each have to be accepted and affirmed by people. We would rather ignore who we really are and instead be people who are different in order to fit in with other sinners in this world.

⁵⁷⁹ Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν – In the culture, this would be entirely valid and legitimate, that the firstborn receives double the inheritance of the other sons, but at least the other sons receive something. Therefore, this man is pointing out that his brother is guilty of πλεονεξία (cf. v. 15), which means seeking to gratify any physical or sensual desire by being willing to cross any and all moral, ethical, and other boundaries in order to do so—especially going beyond God's moral boundaries as indicated in the Bible and even in one's conscience.

This person wants Jesus to be an arbiter between family members, and obviously he finds maternal possessions to be so important that he seeks the help of Jesus, whether or not he recognizes that he is the Messiah.

⁵⁸⁰ ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν ῥκριτὴν ἢ μεριστὴν ἔφ' ὑμᾶς – Jesus wonders why this man is coming to him and not to the Jewish leaders for help in receiving his inheritance. He has been teaching about the Kingdom of God, but not indicating that he exists to settle people's disputes, unless they believed that this was an important role of the Messiah, which is certainly possible.

In this way, Jesus is asking the man if he really understands who he is and what he is asking him to do.

⁵⁸¹ Εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσετε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ – While there is nothing wrong with wealth and inheriting wealth, there is something wrong from requiring wealth (or satisfying any other physical or sensual desire by going beyond God's moral boundaries = πλεονεξία) to be a part of one's existence in order to feel fully and completely satisfied with one's existence.

⁵⁸² Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα – Jess tells a realistic but fictional story.

⁵⁸³ καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου –

⁵⁸⁴ καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ ῥεῖζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ ῥπάντα τὸν σίτον καὶ τὰ ἄγαθὰ μου – This certainly makes sense, that he build bigger barns, especially if he is in control of his life to the extent that he can cause himself to live for as long as he desires.

⁵⁸⁵ καὶ ἔρω τῇ ψυχῇ μου· ψυχὴ, ἔχεις πολλὰ ἄγαθὰ ῥκειμένα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου – The man's attitude is that he controls his immediate surroundings, including his property, so that he can enjoy his possessions without the threat of something or someone preventing him from doing so. In addition, life is basically comprised of the esthetic, enjoying those things outside himself that he owns and controls as opposed to the quality of his inwardness and being concerned about his existence after he dies.

⁵⁸⁶ εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ῥαπαιοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται – This man has even ignored his death as a certainty and God as the one who controls when he dies. Thus, the greatest power over his life, God, is something he has refused to take into account. And God comes along and manifests Himself by causing him to die when he is not ready.

Thus, a "fool" is one who does not take seriously his existence after his death. He cares about only this existence. He has no affinity with those who are truly seeking God and obedience to Him. He ignores the possibility of a sudden and unexpected death when there is no possibility after death to change his mind and his eternal destiny and become right in his relationship with God.

⁵⁸⁷ οὕτως ὁ θεσσαυρίζων ῥεαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν. – True wealth is in relationship to God and His eternal plans and purposes of the Kingdom of God and becoming a participant in it. Earthly wealth is not immoral, unless a person is mainly committed to it and not to his eternal well-being in the Kingdom of God which is coming but not here yet. Otherwise, a person is foolish instead of being wise, the latter coming from a firm and clear grasp of the real issue of life, God's stated plans and purposes. This is authentic spiritual and spiritual growth when greater clarity is achieved.

⁵⁸⁸ Εἶπεν δὲ πρὸς τοὺς μαθητάς ῥαυτοῦ· διὰ τοῦτο ῥλέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ῥτί φάγητε, μηδὲ τῷ σώματι ῥτί ἐνδύσθητε –

⁵⁸⁹ ἡ ῥγάρ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος – The self, the ψυχὴ, is comprised of body and spirit, but because the spirit is the concept of a person in the mind of God, the body is merely a vessel in which this concept resides and does not define the concept. Therefore, external things that add to the bodily existence of a person do not actually add to the concept of the person, because the latter is primarily defined by a person's moral and spiritual inwardness, whether he is committed to rebelling against God, which is how he begins his existence as a human being on this earth, or he is committed to obeying God, which is what he can become if the Spirit of God changes his inwardness and makes him an authentic believer in God (and His Messiah, Jesus).

⁵⁹⁰ κατανοήσατε ῥτοὺς κόρακας ὅτι ῥοὺ σπεύρουσιν ῥοὺδὲ θερίζουσιν, οἷς οὐκ ἐστὶν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει ῥαυτούς· πόσῳ μᾶλλον ῥύμεῖς διαφέρετε τῶν πετεινῶν – God will provide externally for birds, and He will do so for His people who are authentic believers—to the extent that He chooses because of the greater value of human beings above birds, because the former can inherit eternal life.

⁵⁹¹ τίς δὲ ἐξ ὑμῶν ῥμεριμνῶν δύνανται ῥἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι ῥπῆχυν – And ultimately life in the present realm ends for God's people, authentic believers, with the next realm, the eternal Kingdom of God, being their final stop within the creation. We are just passing through this realm, waiting for our permanent and eternal home and residence. And our anxiety about the things of this life do not add one more second, minute, hour, day, week, month, or year to what God has determined will be the length of time we exist in the present realm. So what use really is anxiety and worry about the things of this life? None whatsoever. Consequently, part of our moral obligation is to choose not to worry but to engage in the actuality of our existence in which God has placed us as we confidently wait for our eternal lives in the Kingdom of God. But this is hard work. And yet it will happen as the Spirit of God invisibly moves us in this direction for the sake of the glory of God.

⁵⁹² εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε – Ultimately, God controls our lives as the transcendent Creator of all reality and the author of this story in which we are characters. This makes us powerless to change this story and how it is going to unfold with us in it. So why worry about the things we experience in this story

when they are ultimately out of our control? It does not make sense that we do, but we do. And Jesus is encouraging his disciples to do the hard work of choosing not to worry and instead to trust God for His story.

⁵⁹³ κατανοήσατε τὰ κρίνα πῶς ἑαυτὰ ἀφ' ἑαυτῶν οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, ὁ οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων –

⁵⁹⁴ εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἑαυτὸν ἐκδίδωκε ὑμᾶς, ὀλιγόπιστοι – God will clothe His authentic people, even physically, in the present realm, but His ultimate plan is to clothe them with eternal immortality and moral perfection in the next realm. Therefore, we should not place all our emphasis on how God clothes us and provides for us externally in the present realm, but instead place our emphasis on God's provision in the future, eternal realm.

⁵⁹⁵ καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε – Continuing in the same vein, worry over the external realities of the present realm that becomes the actual commitment of a person's heart is not what God has called us to do.

⁵⁹⁶ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήσετε τούτων – The fact that God knows our needs should lead us to trust Him ultimately to meet these needs as He sees fit, which may or may not meet our expectations or fulfill our desires. The latter are within the category of the esthetic, while the former, i.e., trusting Him implicitly for the esthetic, is within the categories of the ethical and the religious, i.e., of belief.

⁵⁹⁷ πλὴν ζητεῖτε τὴν βασιλείαν ἑαυτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν – Yes, the outward needs of the present realm God will provide for His authentic believing people, but our focus is not on them but on the eternal Kingdom of God, which He has promised through Abraham to these Jewish disciples of Jesus and which will begin with the Kingdom of Israel when he returns and end with the new, eternal creation after the millennial kingdom.

⁵⁹⁸ Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον, ὅτι ὁ θεὸς ἐδόξε τὴν βασιλείαν ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν – And God indeed will give the eternal kingdom to these authentic disciples of Jesus and to all believers who are caused by the Spirit of God to wait inwardly for this kingdom, thus living this life with a completely different perspective and attitude from non-believers.

⁵⁹⁹ Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοὺς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει – Be charitable and generous with your external possessions that do not comprise who you really are and what you really do, which is based on your inwardness of authentic belief as you wait for the eternal Kingdom of God.

⁶⁰⁰ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἡ καρδία ὑμῶν ἔσται – This refers to the ultimate question for every human being, is his heart committed to the things of this life or to the things of the next life? We begin our existence as a human being in the former state, and if God has chosen us, we transition to the latter state.

⁶⁰¹ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι· καὶ οἱ λύχνοι καϊόμενοι – cf. LXX of Exodus 12:11, “And you shall it eat in this manner, with your waists secured (αἱ ὀσφύες ὑμῶν περιεζωσμέναι), your sandals on your feet, and your staff in your hand. And you shall eat it with haste. It is the Passover of Yahweh.” So both the Hebrew and Greek literally read, “your waists secured/wrapped around.” Thus, Jesus is quoting God's instructions to the Israelites on the night before they leave Egypt to be ready to march and leave their present situation as they travel towards the land of Israel which He has promised to them. This is analogous to a true disciple of Jesus who is always ready to leave the present realm and travel towards the next and eternal Kingdom of God, which he will enter during the first resurrection from the dead for authentic believers.

JC – Just as slaves will wait attentively and alertly for the return of their master from a wedding feast so that they will be ready to serve him upon his return, so will a true disciple of Jesus wait attentively and alertly for the return of Jesus in order that they might be ready to serve him upon his return. When Jesus returns, he will reward with a place in his kingdom any individual who is eagerly awaiting his return in order to serve him.

⁶⁰² καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοιξώσιν αὐτῷ –

⁶⁰³ μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς –

⁶⁰⁴ κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι – The analogy is that Jesus returns to find his disciples ready to receive him by virtue of their commitment to eternal things vs. temporal things. He will serve them by ushering them into God's Kingdom of Israel first by changing them into immortal and morally perfect beings. And no one knows exactly when he is returning which means that his disciples need to remain continuously prepared for his return.

⁶⁰⁵ τοῦτο δὲ γινώσκετε ὅτι εἰ ἥδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ – Not that Jesus is a thief, but an analogy involving a negative future is just as apt, that his disciples are each “the head of the house” who is waiting for the “thief,” Jesus to return and welcome them into his kingdom.

JC – Just as a householder would not be caught off guard by a thief that was coming to rob him if he knew when the thief was coming, so we human beings would not be caught off guard by Jesus returning in judgment if we knew when he was coming. But since we—like a householder—do not know when Jesus is coming, it is important that we be ready for his return at all times.

⁶⁰⁶ καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. – Here Jesus states explicitly what each parable and analogy means, that he as the Messiah will return and his disciples need to choose to be ready

and prepared by being inwardly committed to God and the eternal things of God in contrast to temporary and earthly things which God provides but are relativized by the promise of the eternal realm.

⁶⁰⁷ Εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας – Why would Peter wonder this? Because it sounds very general while he is catching on to the fact that he and his fellow disciples/apostles will play a special role in bringing about the Kingdom of God (?).

Is the parable intended for close disciples. Or for everyone? V. 48 indicates that he is talking to everyone.

⁶⁰⁸ καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ ἰδιδόναι ἐν καιρῷ τὸ σιτομέτριον – Jesus' response with this parable is that he is mainly speaking to his disciples who will become apostles, i.e., those who will speak with the same authority, clarity, and accuracy as he is regarding the message of the Kingdom of God. Their role will involve feeding good and accurate information to authentic believers so that all the people of God who will inherit eternal life are well cared for as it concerns their belief and understanding of God.

Or another possibility that is more coherent with vs. 45-48 is that everyone true follower of Jesus needs to consider himself as caring for other followers in such a manner as to help them gain greater clarity and understanding of the gospel message. This is also more coherent with vs. 54-59. These are general statements strung together by Luke to refer to all people, especially authentic believers.

JC – Just like the story of a householder who, delayed in his return, punishes the slave that he had put in charge because that slave had neglected to do what the householder had asked him to do, but, instead, had self-indulgently done whatever he pleased, Jesus—who will be delayed in his return—will punish those that neglect to do his will and, instead, do as they please. God will punish each disobedient individual in direct proportion to the amount of information they had about what Jesus had instructed them to do.

⁶⁰⁹ μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησεν ἑτοιμοῦντα οὕτως –

⁶¹⁰ ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν – All the possessions refer to the eternal Kingdom of God, that the apostles will share a very special role in ruling over it (sitting on twelve thrones and judging the tribes of Israel).

⁶¹¹ ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ ὅτι αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν ἢ τε καὶ πίνειν καὶ μεθύσκεσθαι –

Analog is, if I have spent my whole life hearing that Jesus will come. But it is easy to grow weary and decide to live self-indulgently instead of obeying God. I will just repent later. Important to keep at the forefront of our minds that Jesus really is returning and not let down my moral guard.

⁶¹² ἤξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει –

⁶¹³ Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ ὅμη ἰετοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς – Greater clarity and understanding of the gospel message makes a person accountable for them, so that if a person squanders them he will incur God's eternal condemnation.

Both slaves are being punished.

If Peter does not live the greater understanding of truth that Jesus has given him, then he will incur eternal condemnation.

⁶¹⁴ ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ ὁδὲ ᾧ ἰεδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, ἱπερισσότερον αἰτήσουσιν αὐτόν – One possibility – there is always the possibility that an authentic believer is unable to gain greater clarity and understanding of the gospel due to his immediate circumstances, which fortunately will still result in eternal salvation.

Better possibility – lesser punishment for those who receive less biblical understanding, but they still incur eternal condemnation and destruction for having rejected it. So proportional punishment before being destroyed.

⁶¹⁵ Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνήφθῃ – Jesus' first coming is not about judgment, which will be the case with respect to his second coming.

⁶¹⁶ βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ – Instead, Jesus' first coming involves is qualifying to judge others by means of his being willing to suffer death by crucifixion.

⁶¹⁷ δοκεῖτε ὅτι εἰρήνην παρεγενόμην ἰδοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἰὰλλ' ἢ διαμερισμόν – Thus, his first coming is not to bring about the Kingdom of God and its quality of life that can be described as shalom (or the nation of Israel's final "peace" with God). Instead, his first coming is going to cause the Jews to be divided in their opinion of him—some rightly believing that he is the Messiah and some incorrectly rejecting him as such.

⁶¹⁸ ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν –

⁶¹⁹ διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν – The division Jesus will cause among the Jews will penetrate deeply into their society so that members of families will oppose one another in their hearts on the basis of some of them believing in him and some of them not. In other places in the gospels, Jesus' statements indicate that family members will even put each other to death for believing in Jesus.

⁶²⁰ Ἐλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε ὅτι ἐν τῇ νεφέλῃ ἀνατέλλουσιν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως – Jesus affirms the Jews that they can discern the weather by looking at the signs and indications in the sky, but that they cannot recognize him as the Messiah with signs, miracles, and teachings. They are

not making the existential choice to invest in the Kingdom of God. They may be prudent with respect to their earthly lives now, but now with respect to the future Kingdom of God.

⁶²¹ καὶ ὅταν νότον πνέοντα ὦ, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται –

⁶²² ὑποκριταί, τὸ πρόσωπον ὅτι τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον ὅπως οὐκ οἴδατε δοκιμάζειν – However, the people cannot look at the obvious indicators and signs of God's plans and purposes, assess them, and know what is happening that pertains to their relationships with God and His promises to Israel and themselves as individual Jews.

The clear indicators of God's plans are Jesus' miracles.

By calling them hypocrites, Jesus is rebuking them for paying attention to only their religious scripts and not to what God is actually doing. They are ignoring His signs and indicators, which is foolish and will result in individual destruction and national destruction, too.

⁶²³ Τί δὲ καὶ ἄφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον – By calling people hypocrites, Jesus in these statements is referring mainly to non-believers who are refusing to conclude rightly from his miracles and teaching regarding his being the Messiah that he really is the Messiah who must be taken seriously when he is also speaking about his return. And the problem is “within” themselves, that they are not rightly oriented towards God and him, which is something they need to choose to change (but which they can only if God has chosen them and causes His Spirit to bring about their choice to change).

If they do not choose “what is right,” God will condemn them.

⁶²⁴ ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ὅτι αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς τὴν φυλακὴν – Taking a cue from their legal system of the day, pacify their opponent before they get to court and the magistrate.

Negotiate a settlement with their opponent before the “judgment.” We need to negotiate with God before His judgment by acquiring a broken and contrite heart by the Spirit of God. Otherwise, it will be too late.

⁶²⁵ λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ὅτε καὶ ἔσχατον λεπτὸν ἀποδῷς – The issue for sinners can be described in legal terms, that they need to obtain God's forgiveness and mercy, which they can through Jesus' advocacy. Look at all the signs around us and respond with appropriate repentance and obedience to gain God's mercy. Otherwise, we will incur and just and commensurate punishment according to God' justice and condemnation.

⁶²⁶ Παρήσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες ὅτι περὶ τῶν Γαλιλαίων ὧν τὸ αἶμα Πιλάτος ἔμειξεν μετὰ ὁσίων θυσιῶν αὐτῶν – This means that Pilate killed these people while they were in Jerusalem offering sacrifices to Yahweh at the temple.

⁶²⁷ καὶ ἀποκριθεὶς εἶπεν αὐτοῖς δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν – Yes, this would be most Jews' perspective on the basis of their understanding of the Mosaic Covenant. Good things happen to good people in Israel while bad things happen to bad people.

⁶²⁸ οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὁμοίως ἀπολείσθε – Jesus not referring to eternal death at the hands of God where it is true that authentic repentance results in escaping His condemnation and punishment. In this context, he is talking about national death, which will occur at the hands of the Romans in A.D. 70 and A.D. 132-135. Jesus is spelling out the consequences of unbelief for people. For the nation of Israel, physical death of many of them who currently live on the land (thank God that many of them live in other parts of the Roman Empire) and expulsion from the land for those who survive the invasion and destruction by the Romans. For the Gentiles, who are “uninvited guests” in other parables, they miss being invited to the marriage supper of the lamb in Revelation 19. Same for the man who is not properly dressed in another parable. He looks Christian of sorts, but he was not authentically following Jesus' instructions. He lacked authentic belief and obedience.

For individual Jew, he is cut off from the Kingdom of God and the marriage supper of Revelation 19. This is the same as the individual Gentile.

In another parable, the Kingdom of God is taken away from the present generation of Israel and given to a future generation of Jews.

⁶²⁹ ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ – Same kind of question and perspective with respect to these Jews who died.

⁶³⁰ οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὥσαύτως ἀπολείσθε – Thus, death even for Jews by an accident or at the hands of a foreigner could simply be as a result of God's sovereignty, while people can escape eternal death by means of authentic repentance and inwardness.

⁶³¹ Ἐλεγεν δὲ ταύτην τὴν παραβολὴν συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν – The man and his tree are like God and His relationship with Israel.

⁶³² εἶπεν δὲ πρὸς τὸν ἀμπελουργόν ἰδοὺ τρία ἔτη ἄφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρισκω τὸ ἔκκοπον [οὖν] αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ – The vineyard-keeper is like Jesus who negotiates of sorts with God the Father on behalf of unfruitful and unbelieving Israel. They are being disobedient towards God in spite of their knowledge of the OT and the Mosaic Covenant, because they lack changed hearts.

The three years are like the time of Jesus' ministry among the Jews. And God is ready to destroy Israel for their overall unbelief.

Cf. v. 3 and the need for the Jews as a whole nation to repent, or they will experience the same fate—death. And this does happen at the hands of the Romans in A.D. 70 and A.D. 132-135.

The point is that God's judgment of the Jews is imminent. He is not talking about condemning individual Jews to eternal judgment, but the nation of Israel to destruction and dispersion from the land—like 722 B.C. and 586 B.C. This is the wrath of God against the entire nation when for many centuries God has been encouraging them through the prophets to obey Him properly.

⁶³³ ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάσω περὶ αὐτὴν καὶ βάλω ῥόπαλα —

⁶³⁴ καὶ μὲν ποιήσῃ καρπὸν· εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἔκκόψεις αὐτήν — The analog of the fig tree is the nation of Israel. As a group of people, they have been continuously rebellious against God. Yet He has been patient and will continue to be—until He fulfills His promise of making them a great nation.

Jesus is asking for one more year of God's patience that turns into about forty more years until A.D. 70 when the Romans destroy Jerusalem and the temple.

⁶³⁵ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν· ἐν τοῖς σάββασιν —

⁶³⁶ καὶ ἰδοὺ γυνὴ· πνεῦμα ἔχουσα ἀσθενείας· ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές —

⁶³⁷ ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ· εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου —

⁶³⁸ καὶ ἐπέθηκεν τὴν αὐτὴν τὰς χεῖρας· καὶ παρακρῆμα ἀνθρωπώτης καὶ ἑδόξαζεν τὸν θεόν — Here is the proper response that everyone should express to God for His miracles of healing through Jesus as the Messiah.

⁶³⁹ Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἐξ ἡμέρας εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου — Here is the improper response to God and His miracles. It just seems remarkable that someone could get so angry at what God is doing that is so good for people—simply because it appears that a human being (Jesus) is violating a commandment of the MC. Was God really saying, “Do not perform a miracle on the Sabbath, even though miracles originate only with Me?” How could someone come to this conclusion unless that are choosing to be very self-deceived.

⁶⁴⁰ Ἀπεκρίθη δὲ αὐτῷ ὁ κύριος· καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει — Thus, Jesus declares that these Jews have created a script of external actions which they believe fulfill the Mosaic Covenant that allows for leading animals out of stalls (as if animals are as important as human beings) but does not allow for miraculously healing human beings of serious illnesses. It is mind-boggling.

⁶⁴¹ ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδωκεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου — Implying that she is more important than her animals and has been in the grip of mankind's greatest enemy, Satan vs. their animals simply being in the grip of a stall which these people had built.

⁶⁴² καὶ ταῦτα λέγοντος αὐτοῦ· κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ — It was clear to some of the people that Jesus really was speaking truth and performing wonderful God-given actions for which both God and he should be commended.

⁶⁴³ Ἐλεγεν οὖν· τίς ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίς ὁμοιώσω αὐτήν —

⁶⁴⁴ ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐβάλεν εἰς τὴν κῆπον· ἑαυτοῦ, καὶ ἡύξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ — Ezekiel 17:23, On the high mountain of Israel I will plant it, and it will bring forth branches and bear fruit. And it will become a noble cedar tree. And all the birds of every wing will dwell in its shade (καὶ πᾶν πετεινὸν ὑπὸ τὴν σκιάν αὐτοῦ ἀναπαύσεται). Its branches will be restored (τὰ κλήματα αὐτοῦ ἀποκατασταθήσεται).

The Kingdom of God will be a place where people can find rest and refuge, not where they have to work like crazy just to keep up with all that God requires of them religiously.

JC — Even though a mustard tree begins as a very tiny and inconspicuous little seed, it nevertheless, over time, becomes the biggest and most prominent tree in the garden. By analogy, even though the beginning of the kingdom of God is small and inconspicuous, it will nevertheless, over time, develop into the world-dominant kingdom that the prophets predicted.

⁶⁴⁵ Καὶ πάλιν εἶπεν· τίς ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ —

⁶⁴⁶ ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ [ἐν]έκρυσεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον — In addition, the Kingdom of God will spread throughout the entire nation of Israel, but that may not be now. Yet, when it does, everyone will be on the same page and realize for example that what just happened to this woman was part of what the Kingdom of God is all about.

JC — God's Messiah was not brought into history to establish the kingdom of God in one dramatic, climactic event. (Contrary to the expectations of Jesus's culture.) God will bring about his kingdom slowly and gradually over time, through forces and processes that are not within the Messiah's control. The Messiah (and, hence, Jesus) is like a woman leavening a lump of dough who puts a small piece of leaven in a batch of dough and then waits for forces and processes that she does not understand and cannot control to slowly over time leaven the entire lump. Just as the woman must wait patiently until the entire lump of dough is leavened, so must the Messiah wait patiently until history and circumstances reach a point where it is time for the kingdom of God to be actualized.

⁶⁴⁷ Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα –

⁶⁴⁸ Εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς· – Meaning, is it only a few Jews who will enter into God's kingdom? How would he have gotten this impression?

⁶⁴⁹ ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν – Here is one parable. The narrow door is the teaching of one man vs. the many teachers of the present Jewish leadership. Jesus is encouraging his listeners not to be persuaded by the majority, but instead to listen to only him for their understanding of God and how to obtain eternal life.

⁶⁵⁰ ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἕξω ἐστάναι καὶ κροῦναι τὴν θύραν λέγοντες· κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστε – Here is a second parable. The head of the house is God who ends people's opportunity to qualify for eternal life when they die, which God controls. So Jesus is encouraging his listeners not to dally or move slowly in their assessment of him as the Messiah and the key to their obtaining eternal life.

⁶⁵¹ τότε ἄρξεσθε λέγειν· ὁ ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας –

⁶⁵² καὶ ἐρεῖ· λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστε· ἀπόστειτε ἀπ' ἐμοῦ πάντες ἐργάται ἁδίκαιας – This is still the head of the house as Jesus himself as the icon of God where people will think that because they were interested in what Jesus was doing and teaching that this is sufficient to qualify them for eternal life. However, their interest needs to be a complete and inward commitment to who Jesus is and what he is doing in order for this to happen. Simple interest will result in rejection by God and Jesus.

⁶⁵³ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἕξω. – Rejection by God will be an extremely unpleasant experience while it be clear to those who are rejected that their fellow Jews going back to Abraham who have genuinely qualified for eternal life are obtaining it.

⁶⁵⁴ καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν· καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ – Jesus could be referring either to the Jews returning to the land of Israel for the millennial kingdom or to Gentiles who become authentic believers in Yahweh. The latter would be the more polemical against the pharisaical Jews and is the better interpretation.

⁶⁵⁵ καὶ ἰδοὺ εἰσὶν ἕσχατοι οἱ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἕσχατοι – And all will be of equal status before God in the Kingdom of God in contrast to the prevailing perspective of the Jewish leaders who saw themselves as having greater status than the common people because they were diligent students of the Old Testament and diligent keepers of the MC commandments.

⁶⁵⁶ Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν – So Jesus must have still been fairly close to Galilee, Herod's jurisdiction. But why would Herod want to kill him when he has been trying to see him and even have him perform a miracle?

⁶⁵⁷ καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις· ἅποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ· ὁ τελειοῦμαι – Jesus is confident that he will continue to fulfill the responsibility which God has assigned him of performing miracles and teaching about the Kingdom of God with his own life culminating in the cross and resurrection, and not even Herod will be able to stop him from doing so.

⁶⁵⁸ πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑπομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἕξω Ἱερουσαλὴμ – Jesus admits that he is going to die, but it will be in Jerusalem as designated by God. Again, Herod cannot change God's plans.

⁶⁵⁹ Ἱερουσαλὴμ· Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου ὡς τὸν τρόπον ὄρνις πτῆν ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε – Speaking of Jerusalem, it has always been filled with Jews who reject God as demonstrated by their killing His spokesmen whom He has sent to them. But as the Messiah, Jesus would love to gather everyone together as authentic believers in God and rule over them and care for them by protecting them from their enemies.

cf. Jeremiah 20-24 – **20** Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. **21** When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard it, and he was afraid and fled and went to Egypt. **22** Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and certain men with him went into Egypt. **23** And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the 'burial place of the common people. **24** But the hand of Ahikam the son of Shaphan was with Jeremiah, so that he was not given into the hands of the people to put him to death.

⁶⁶⁰ ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν· λέγω ὑμῖν, οὐ μὴ ἴδητέ με ἕως ἡἴξει ὅτε· εἶπητε εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου – Psalm 118:26, Blessed is he who comes in the name of Yahweh (εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου). We have blessed you from the house of Yahweh.

And, of course, Jesus will have the opportunity to care for the Jews in the millennial kingdom when he returns and God restores them to the land of Israel and circumcises their hearts. But first he must die on the cross in order to qualify for this role, and the Jews (Jerusalem) must endure God's abandonment so to speak by virtue of its destruction which will include that of the temple.

⁶⁶¹ Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρόντων ὁ[τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν – Again, the Sabbath is at the center of the controversy between Jesus and the Jewish leadership. Cf. 13:10-21.

Interesting that they are willing to host him in one of their houses and that he is willing to be with them there. They are obviously already religious and biblical opponents. But they are watching him carefully to see if he violates the Mosaic Covenant.

⁶⁶² Καὶ ἰδοὺ ἄνθρωπός ὅτις ἦν ὕδρωπικός ἐμπροσθεν αὐτοῦ – Edema = a condition characterized by an excess of watery fluid collecting in the cavities or tissues of the body. Also called dropsy.

⁶⁶³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων ὅτι ἔξεστιν τῷ σαββάτῳ θεραπεύσαι ὃ ἢ οὐκ –

⁶⁶⁴ οἱ δὲ ἡσυχάσαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτόν καὶ ἀπέλυσεν – Are they silent because they really do not know the answer to his question, or because they do not want to get into an argument with him. They would rather see if he violates the MC according to their interpretation of it. Certainly, the latter is the case. Plus, we have to wonder if they are even thinking about the relevance of his question to the whole idea of performing righteousness before God.

⁶⁶⁵ καὶ ὁ πρὸς αὐτοὺς εἶπεν ὅτι τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἢ ἐν ἡμέρᾳ τοῦ σαββάτου – These experts in the Torah and Pharisees are willing to “work” on the Sabbath when it comes to rescuing their animals, i.e., to benefiting themselves, but they are not willing to “work” when it comes to helping a fellow Jew and human being escape from their suffering. What is it that drives people to be like this? Whatever it is, it is really evil. And we all are guilty of it (and would kill the prophets along with Jesus’ contemporaries’ ancestors – cf. Matthew 23)!

⁶⁶⁶ καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα –

⁶⁶⁷ Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπείχον πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς – There seems to be something aggressive about the Pharisees’ behavior, that they are jockeying for position and social status at this Sabbath meal. In other words, they desperately need to be seen as more important than others so that they are grabbing the most honored place at each of the tables, which probably hold at most three at a time as they recline at them on the floor. This is why Luke mentions the “places” (plural) of honor. There must have been several tables where they could sit.

⁶⁶⁸ ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακληθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός ὅσου ἢ κεκλημένος ὑπ’ αὐτοῦ – The point is humility in a biblical manner, where people are willing to wait for God to exalt them so to speak instead of having to create their own fame and importance in the eyes of others.

⁶⁶⁹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτόν καλέσας ἐρεῖ σοι δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν – It is probably not the case that something like this would actually happen. Jesus is simply saying, imagine with me a situation where people are so unaware of their situation that they grab honor for themselves in the eyes of others, when there is the greatest likelihood that they are going to lose this honor and be disgraced—the very opposite of what they are craving.

⁶⁷⁰ ἀλλ’ ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκός σε ἐρεῖ σοι φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον ὅλων τῶν συνανακειμένων σοι – The guest has to be willing to trust the host that he will recognize his worth and grant him the honor that he naturally longs to have. In the same way, we sinners need to be willing to trust God to fulfill His promise to make each and every one of us a most honorable person in the Kingdom of God. We have to trust God to be God and not resort to our own manipulative devices to gain honor and approval from other people.

We need to recognize that we have enough love and affirmation from God and ourselves (“You shall love your neighbor as yourself”) that we do not need at all the love, affirmation, and admiration of other human beings. As a result, we accept what God has made us, while we also accept what God has made others.

⁶⁷¹ ὅτι πᾶς ὁ ὑψὼν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινὼν ἑαυτὸν ὑψωθήσεται – Ultimately this parable is about obtaining eternal life in the Kingdom of God, and Jesus is saying that the only way to obtain it in the future is to be humble enough now that a person is willing basically to go unnoticed by his fellow human beings, to be willing to forego the approval of other people in order to have and hold on to the approval of the sovereign God who grants mercy to only humble people.

in contrast, the person who obsesses on grabbing honor and status for himself in this world will incur God’s wrath, condemnation, and destruction.

⁶⁷² Ἐλεγεν δὲ καὶ τῷ κεκληκώτι αὐτόν ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας· πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν σε καὶ γένηται ἀνταπόδομά σοι –

⁶⁷³ ἀλλ’ ὅταν ὁδοῇς ποιῇς, καλεῖ πτωχοὺς, ἀναπειρούς, χωλοὺς, τυφλοὺς –

⁶⁷⁴ καὶ μακάριος ἔσθι, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων – Similar to the above parable, Jesus tells the host of this dinner on the Sabbath to be willing to care for people who cannot repay him in the present life for the sake of wanting more that God “repay” him with eternal life in the next realm. Status and privilege among human beings and as recognized by them in the present life is nothing in comparison to God’s gift of eternal life in the next life.

Therefore, love simply for the sake of loving others and not for encouraging and/or manipulating them to love me is the

right kind of love for positioning myself to receive the Kingdom of God. This is to imitate God's love for sinners—that He loves them who cannot pay Him back in kind. Yes, they respond with their belief, obedience, and love, but his is because He is God and automatically deserves our worship. He does not love us so that we will love Him in kind. He loves us because He is love and out of His mercy and grace, that which we do not deserve. And we ought to love Him as God whether or not He first loves us!

The reward for loving without thought of receiving any love in return from the people whom we love is the “repayment” (ἀνταποδοθήσεται) that will occur “in the resurrection of the righteous (ἐν τῇ ἀναστάσει τῶν δικαίων).”

⁶⁷⁵ Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ – This is true.

⁶⁷⁶ Ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἔποiei δειπνον μέγα, καὶ ἐκάλεσεν πολλοὺς – The Jews of Jesus' generation, especially those who are avid students of the OT, are the invited guests to the Kingdom of God.

⁶⁷⁷ καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ὅτι ἤδη ἔτοιμά ἔστιν –

⁶⁷⁸ καὶ ἤρξαντο ἀπὸ μᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελεῖν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον – But the educated Jews of Jesus' day make all sorts of excuses not to embrace the Kingdom of God as He has designed it.

The point of the story is that people's desires can be different from those that God requires in order to enter the Kingdom of God. Therefore, we need to make sure that our desires are in line with God's for what the Kingdom of God is all about, i.e., righteousness, humility (that accompanies a circumcised heart), proper repentance (not just rote traditional rituals), and willingness to suffer as Jesus did.

The excuses given in this story/parable are outrageous. No one would act like these invited guests, unless they are simply rude beyond anything that anyone could dream of in a relatively polite society. But the Jews' refusal to satisfy God's requirements for the Kingdom of God are just as outrageous.

⁶⁷⁹ καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον –

⁶⁸⁰ καὶ ἕτερος εἶπεν· γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν –

⁶⁸¹ ὁ καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς· εἰσάγαγε ὧδε – If the educated Jews will not accept God's invitation to the Kingdom of God, then He invites the uneducated instead.

But this is not realistic in everyday life, that the host would do this. Yes, God does. He brings the most unlikely people into the Kingdom of God.

⁶⁸² καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν –

⁶⁸³ καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος – Yet, there is still room in the Kingdom of God for more people. So God invites the Gentiles, too.

⁶⁸⁴ λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου. – Jesus agrees with the man's statement in 14:15 that people who eat in the Kingdom of God will be blessed. However, he wants to make it clear that those who do so will not be those who think they are a slam dunk for getting into the kingdom by their obedience to the MC and to God as the chosen people of God, the Jews, who are merely external in their obedience. And one can tell that they are like this because they are refusing the “invitation” of God to come to the dinner and into the kingdom by virtue of their rejecting Jesus as the Messiah, making all sorts of excuses that he cannot be the Messiah, e.g., because he heals on the Sabbath. They will find themselves rejected by God, while those whom they currently consider to be rejected by God, obvious sinners such as tax-collectors and prostitutes who have become genuine believers in Jesus, will be admitted into the kingdom.

⁶⁸⁵ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι ὅποιοι, καὶ στραφεὶς εἶπεν πρὸς αὐτούς – Again, the fact that the crowds are large. Jesus continues to maintain his vast popularity among the Jewish people in Israel, making their leaders envious and desirous of destroying him.

But to the point of the following parables, probably not every individual in the “large crowds” is a genuine believer.

⁶⁸⁶ εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς ἔτι ἢ τε καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται εἶναι μου μαθητής – Here again is the theme of giving up things in the present life in order to gain the next life. In this case, family and one's own physical existence in the present realm.

Jesus is saying that his disciples and followers but be filling to forsake all that they envision for their lives, including their families and closest and dearest relationships with them so as to be more loyal to God. We need to put the vision of our lives in God's hands.

⁶⁸⁷ ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής – Also, a person must be willing to suffer the burden of his sin which deserves death, while repenting of it and seeking to obey God, in order to be a genuine student and follower of Jesus for the sake of obtaining eternal life. He must also be willing to incur the same hostility from the world that Jesus experienced when they crucified him. This means that Jesus' disciples must be willing to die metaphorically to the desires of their lives when they are confronted with the same pressures and persecution that Jesus encountered.

Of course, the crowds do not yet understand the exact meaning of Jesus' using the word "cross" because he has not yet been crucified.

⁶⁸⁸ Τίς γάρ ἐξ ὧμων ῥέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν – Some people might interpret Jesus as saying that if you realize that you do not have the necessary resources to follow him, then don't even bother trying. But life does not work this way. Discipleship is not something that I do for Jesus, but it is something that God does in me. I do not sanctify myself. I have to be willing to be sanctified by God.

But, in line with the previous parable, he is saying that if I am so proud to think that that I am in control enough of my life to make it exactly what I want it to be, then I am playing God and missing the whole point of human existence. Instead, I must be willing to give up making my life what I want it to be and hand it over to God.

⁶⁸⁹ ἵνα μήποτε θέντος αὐτοῦ θεμέλιον 'καὶ μὴ ἰσχύοντος ἐκτελέσαι' πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίζειν –

⁶⁹⁰ λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι –

⁶⁹¹ Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον 'οὐχὶ καθίσας πρῶτον 'βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν – God is in opposition to us, and do we have the necessary resources to beat Him in a fight? No. Therefore, we must be willing to live as He wants us to in His sovereignty, allowing Him to impose His will on us for the sake of being Jesus' disciples and gaining the eternal life that he can bring us through his interceding on our behalf for God's forgiveness and the Kingdom of God.

⁶⁹² εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ 'τὰ πρὸς' εἰρήνην – Is a person wise enough not to fight God on what He wants for the person's life so as to be at peace with God regardless the circumstances and remain at peace with him for the sake of obtaining eternal life?

⁶⁹³ οὕτως οὖν πᾶς ἐξ ὧμων ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἐαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητὴς – Everything of an *external* nature that can be said to be that which gives a person his identity and sense of being a person in this life is definitely part of who he is, but not foundationally. That which is foundational is the concept that God has of him in His own mind, i.e., his spirit. Everything else is secondary and incidental and peripheral. It is these things that Jesus is saying a person must be willing to give up and say good-bye to in order to follow him into the eternal Kingdom of God. But he is not saying that this is easy.

We must give up all that belongs to us, our hopes, dreams, and relationships and hand everything over to God to use our lives exactly as He wants that may be completely contrary to what we want.

⁶⁹⁴ Καλὸν ὁοῦν τὸ ἄλλας· ἐὰν δὲ ὅκαὶ τὸ ἄλλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται – Referring to the same ideas in the Sermon on the Mount, Jesus is saying that his disciples will positively affect the culture and society around them, even if it is to bring out their hostility towards God that results in persecution and death for Christians. But if they are not willing to part with everything that they think "belongs" to them, then they are not his true disciples and cannot be useful to God, Jesus, and world around us in affecting the surrounding culture and society the way that they should.

⁶⁹⁵ οὕτε εἰς τὴν γῆν οὕτε εἰς κοπρίαν εὐθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὅτα ἀκούειν ἀκουέτω – The parable of salt is all about having the right qualities of a person who acquires entrance into the eternal Kingdom of God and retaining those qualities throughout his life—perseverance of belief and changed heartness.

The person who can really grasp these concepts is the one who will also live by these concepts.

JC – God expects a disciple of Jesus to live as a genuine disciple. Salt cannot lose saltiness in our world. But could in ancient world because a mixture, so that the salty part of it is gone. Why would salt on a field be beneficial? Probably using salt in small doses for weed suppressant. Wants people to serve God's purposes and affect society and culture the way God wants Jesus' disciples to do so—like the people who renounce this world and obey God instead.

Implicit is that Jesus will be gone so that his disciples will affect societies and cultures instead of Jesus' doing so. If he were to restore the Kingdom of Israel immediately, then this parable would not have the same impact.

⁶⁹⁶ Ἦσαν δὲ αὐτῷ ἐγγίζοντες ὅπαντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ – The religious outcasts of Jewish society who here have become captivated by Jesus' teaching to learn from him and most likely to change not only what they believe but also how they are going to behave.

⁶⁹⁷ καὶ διεγόγγυζον οἱ ὅτε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς – The response of the leaders of OT Judaism is dismay and grumbling that this rabbi is willing to associate with the religious outcasts of their society, probably thinking that he is making himself unrighteous by doing so. Therefore, he is a phony rabbi (and certainly not the Messiah).

⁶⁹⁸ Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην ὁ λέγων –

⁶⁹⁹ τίς ἄνθρωπος ἐξ ὧμων ἔχων ἑκατὸν πρόβατα καὶ ἅπολέσας ἐξ αὐτῶν ἓν 'οὐ καταλείπει' τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ ἰσχυρῶς ἐπὶ τὸ ἀπολωλὸς ἕως τὴν εὐρὴν αὐτό –

⁷⁰⁰ καὶ εὐρὴν ἐπιτίθησιν ἐπὶ τοὺς ὄμους αὐτοῦ χαίρων –

⁷⁰¹ καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ ὁ τοὺς γείτονας λέγων αὐτοῖς· συγχαίρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός – The key in this parable is that the shepherd rejoices when he finds his lost sheep, and he "calls together his friends and neighbors" to encourage them to rejoice and celebrate with him. We assume that they do,

⁷⁰² λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα

δικαίοις οἵτινες οὐ χρειαν ἔχουσιν μετανοίας – The key to this parable is to realize that there is no such person who

does not need to repent—except Jesus himself. Therefore, Jesus is really talking about people who think that they do not need to repent to the depth that they should, and these people are the Pharisees and scribes. Certainly they “repent” when they bring their sin offerings to God at the temple, but their repentance lacks the depth from the heart of that of a person who has been changed by the Holy Spirit. As a result, Jesus’ is saying that the Pharisees and scribes are missing the point of even the Mosaic Covenant that God’s intention is not to create a community of people who outwardly are keeping His commandments but to create a community of people who inwardly are doing so, which means that the tax-collectors and immoral people are potentially just a much possible candidates for this community as the Pharisees and scribes.

In addition, this should be every Jew’s intent is to help potential candidates become repentant instead of shunning them. The Pharisees and scribes should also realize that God does not rejoice at their “repentance,” because it is false, while He does at that of the tax-collectors and scribes.

⁷⁰³ Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἑὲν ἀπολέσῃ δραχμὴν μίαν· οὐχὶ ἅπτει λύχνον καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ᾧ εὕρῃ –

⁷⁰⁴ καὶ εὐροῦσα συγκαλεῖ τὰς φίλας καὶ τὰς γείτονας λέγουσα· συγχαίρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπόλεσα – Another key to this parable, like the one above, is that the woman rejoices and “calls together her friends and neighbors” for them to rejoice and celebrate with her.

⁷⁰⁵ οὕτως, λέγω ὑμῖν, γίνεταί χαρὰ ἐν ὀνόματι ὅτων ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι –

⁷⁰⁶ Εἶπεν δὲ ἄνθρωπος τις εἶχεν δύο υἱούς – The lesson here is the same as that in the above parables about the lost sheep and the lost coin. A person who really cannot afford to lose one thing, i.e., God in regard to those whom He has chosen, will do everything he can to find the lost item and rejoice over it when he finds it, i.e., God’s rejoicing when He inwardly changes even a tax-collector or immoral person (or Pharisee or scribe) and caused him to become an authentic believer and penitent who acquires eternal life.

Here the father will celebrate and rejoice when the son returns, when he finds his lost son so to speak.

Certainly, the whole story is poignant and powerful. But the point is still the same as the ones above—

1) An individual rejoices when he finds something lost.

2) He encourages others to celebrate and rejoice with him now that he has found his lost item.

⁷⁰⁷ καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διέειλεν αὐτοῖς τὸν βίον –

⁷⁰⁸ καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἁσώτως – The real evil of this young man is that 1) he wanted his father dead right now so that he could enjoy his inheritance, and 2) he wanted to live his life any way he wanted without any impunity in regard to his immoral behavior. He wanted to get away with both murder and any other kind of immorality. And he really believed that he could.

⁷⁰⁹ δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἱσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι – Nothing like being stripped of everything external that one is using to create a charade to motivate someone to face into reality.

⁷¹⁰ καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους – No longer is he independent of all other human beings. He is now so dependent that he has no say in how he is going to survive, which is exactly opposite to how things had been before. Feeding pigs for a Jew were certainly not be at the top of his list for desirable jobs.

⁷¹¹ καὶ ἐπεθύμει χορτασθῆναι ἕκ τῶν κερατίων ὧν ἦσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ – Probably the pods were rationed for just enough for the pigs, so that he dared not cross his employer and lose his job and only chance for survival.

⁷¹² εἰς ἐαυτὸν δὲ ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι – He has probably been too embarrassed to return home, but he finally comes up with the idea of allowing his father to reject him as his son since he rejected him as his father, so that he becomes a mere hired laborer for the rest of his life. But at least he would have enough food to satisfy himself.

⁷¹³ ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου – Just in case his father does not cotton to the idea simply because he is willing to allow him to reject him as his son, he is willing to repent before him and admit his immorality and impropriety towards his father, thus hoping to soften him enough to take him on as a hired laborer.

⁷¹⁴ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου – He will even admit that the only thing he now deserves, if the father is actually willing to keep him around and not reject him to the extent of throwing him off his land, is to be a work hand and not anyone close to the status of being his son.

⁷¹⁵ καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγγίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν – This level of compassion must have come as quite a shock to the young man. Expecting anger and rejection, he receives rejoicing, compassion, kisses, and embracing instead—as if he were a son, which is exactly what the father thinks and believes.

⁷¹⁶ εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου –

⁷¹⁷ εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ὁ ταχὺ ἔξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας –

⁷¹⁸ καὶ ἔφερετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν –

⁷¹⁹ ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἠνέζησεν, ἣν ἀπολωλὼς καὶ εὗρέθη. καὶ ἤρξαντο εὐφραίνεσθαι – The father's response after the admission of guilt and immorality is celebration and rejoicing instead of rejection.

The deadness of the son was not because the father had chosen to reject him, but because the son had chosen to reject the father and abandon him—purportedly forever, never to return. Thus his return is like a beloved person coming back to life after he has died.

The son had made himself lost, and the father was willing to accept the son's choice. But now he made himself found, and the father was just as willing to accept this choice too.

⁷²⁰ Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν – This additional element carries the weight of this parable. Just as the shepherd and woman called their friends and neighbors to rejoice with them, so also the father encourages his older son to celebrate and rejoice with him now that the younger son has returned. But like the Pharisees and scribes, he can only grumble and complain about his own circumstances. Thus, this really is the parable of the complaining son, not the parable of the prodigal son.

Therefore, the question for Jesus' listeners and for us is, "Am I a friend of God such that I rejoice and celebrate when someone whom I consider despicable and worthy only of eternal condemnation actually repents and is received by God into the group who will enter into the Kingdom of God?" This is the only correct perspective to have.

⁷²¹ καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο· τί ἂν εἴη ταῦτα –

⁷²² ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν –

⁷²³ ὡργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν –

⁷²⁴ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ· αὐτοῦ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριπον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ –

⁷²⁵ ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ τῶν πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτόν μόσχον – The older son had watched his younger brother demand his inheritance and leave, thus shamefully declaring that his father was dead to him, and he had said, Good riddance, to him and declared in return that his brother was dead to him, so that even if he came back due to unfortunate circumstances that would potentially kill him, he is still dead and should be forever rejected by both his father and him.

In addition, the older son honestly believed that his persevering and dutiful work for his father was far more deserving of a celebration and eating the fattened calf than the return of his profligate brother, regardless of the brother's attitude.

⁷²⁶ ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν – As with the parables of the lost sheep and coin, Jesus cannot be saying that the older brother is not only like the Pharisees and scribes, but that also the Pharisees and scribes are true heirs of God's property, the eternal Kingdom of God, simply because they have dutifully been following the Mosaic Covenant. Therefore, he is saying that they are *potential* heirs of the kingdom because they are members of God's chosen people, the nation of Israel. In addition, they actually need to become as repentant as the younger son in order to take hold of their inheritance, as well as abandon their anger and perspective towards "sinners," because they are just like them. Then God will kill the fattened calf and rejoice and celebrate their returning from the deadness of their religious hypocrisy to being alive in authentic belief and obedience to God.

⁷²⁷ εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὗρέθη – Because there is no such thing as a sinful human being's simply doing his duty of obeying the Father externally, the genuine repentance of a sinner who recognizes that he deserves nothing from God but to be rejected as the Father's "son" actually requires (of sorts) God to celebrate this change in the person and receive him back as His son. To think otherwise and demand that one deserves this kind of celebration apart from genuine repentance is only evil.

⁷²⁸ Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ – And we assume that the master is correct. The household manager has acted in an immoral and evil manner towards him.

JC – not a righteous man, but wasteful. Fired and loses his job. Too proud and lazy to take care of himself. Finds a way to ingratiate himself to others, giving his masters' customers a discount, doing the debtors as favor so that they are indebted to him. Even though the master is cheated by him, he praises his shrewdness, but not the man himself and his character. Looking at his present condition, he uses foresight to sustain himself and provide for his future. Actually talking about money (see vs. 9-13). What do we do with present wealth? Love others or maintain financial security in this life. Better to create security for the future since our lives are coming to an end with the possibility of entering into the Kingdom of God. Our money is actually God's money, and we must use it wisely and biblically morally. "Sons of this age" = unbelievers who will incur God's condemnation. They take care of only themselves in this life. "Sons of light" of the truth who gain eternal life because they know they will lose their "mammon" in the next realm. To be faithful in "mammon" is to be faithful to the truth and gain eternal life. Idolatry is to worship the creation and not God, to try to have two gods. Impossible. Mammon is not evil. It is we who are in our use of it. Be grateful for basic needs' being met and enjoy what God give us while also being charitable with the "unrighteous mammon" that becomes such only when we misuse it and make it an idol.

⁷²⁹ καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ· ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ ἔτι οἰκονομεῖν – He is being fired and will have to leave this particular household. Therefore, he will have to find a new household where he can be work.

⁷³⁰ εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ· σκάπτειν οὐκ ἰσχύω, ἧ ἐπαίτειν αἰσχύνομαι –

⁷³¹ ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἔκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν – Now that he is being fired from his present position in this particular household, he is going to need another job in another household. So the question is, how can he make sure that he is received into other people’s homes?

⁷³² καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου –

⁷³³ ὁ δὲ εἶπεν· ἑκατὸν βάρτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου ἑτὰ γράμματα καὶ ἑκαθίσας ἑταχέως ἑγράψον πενήτηκοντα – But this sounds as though he is encouraging the one who owes his master to cheat him by revising his invoice. And he plans to get away with it.

⁷³⁴ ἔπειτα ἐτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. ἑλέγει αὐτῷ· δέξαι σου ἑτὰ γράμματα καὶ ἑγράψον ὀγδοήκοντα –

⁷³⁵ καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν – The master recognizes that the servant, as unrighteous and evil as he is, has still acted in a manner that is most beneficial for him, by encouraging his debtors to cheat him so that they will hire him and accept him into their own households now that he is being fired and is leaving. And Jesus comment about this is that evil people during this particular time before the arrival of the Kingdom of God are more astute towards one another for the sake of preserving their lives and livelihoods than “sons of light” are towards each other for the sake of obtaining eternal life. In this case, the “sons of light” would be Jews who, while being diligent students of the Mosaic Covenant, are nevertheless missing the point of the Bible and remaining hostile towards God. Rather than treating each other in a manner that is focused on the religious and ceremonial aspects of the covenant, i.e., the external elements, they should acquire authentic inwardness in order to be considered shrewd, astute, and wise with respect to God.

⁷³⁶ Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ ἑμαμωνῆ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς – Making friends by means of money in the context of this parable would be to use money in a charitable and loving fashion towards those in need in order to demonstrate a heart of true belief and faith that will ultimately result in being welcomed by God and other authentic believers into the eternal Kingdom of God.

⁷³⁷ Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν. καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν – It is every aspect of a believer’s life that is important to incorporate into a person’s living out the gospel, so that the person pays attention to the very least of these elements just as much as he does to the greatest of elements. The least of elements = the use of money. The greatest of elements = actual moral behavior in line with the commandments such as “Do not murder,” “Do not commit adultery,” etc.

⁷³⁸ εἰ οὖν ἐν τῷ ἁδίκῳ ἑμαμωνῆ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει – If a sinful human being [with changed inwardness] cannot use money charitably and lovingly, then it would not be appropriate for him to inherit eternal life and be given responsibility for caring for people and things in the eternal Kingdom of God.

⁷³⁹ καὶ εἰ ἐν τῷ ἁλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἑμμέτερον τίς ὑμῖν δώσει – Likewise, if a sinful human being [with changed inwardness] cannot properly utilize what belongs to God, then it would be inappropriate to grant him his own place and position in the eternal Kingdom of God.

⁷⁴⁰ Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ – The bottom line is that a person who truly wants to obtain God’s eternal mercy and life must use everything he has from the perspective that it ultimately belongs to God is only under his limited control for him to use in loving people, especially those who have authentic belief and inwardness like him.

If a person is selfish with what God has provided him and then thinks that he is focused on worshipping God, he is just kidding himself, because the latter is impossible in the midst of the former.

⁷⁴¹ Ἦκουον δὲ ἑταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν – The Pharisees are understanding that he is teaching against a level of loving money which they actually engage in. And they probably justify this level on the basis of the Mosaic Covenant which states that God will bless the Jews with prosperity if they obey the covenant properly. And because the Pharisees have figured out a way to enrich themselves under Roman rule, they believe that God is genuinely blessing them and are good and righteous in His eyes. Therefore, they believe they are justified in mocking Jesus for his erroneous teaching.

⁷⁴² καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ – In this context, it is not money *per se* that is considered of great value to men and an abomination before God. Instead, it is the love of money which is, because it implies a primary commitment to the things of this existence as opposed to a commitment to the things of the eternal Kingdom of God which is coming.

Thus, Jesus states explicitly exactly what is the problem with the Pharisees. Through their outward obedience to the MC, they honestly believe that they are good and righteous and that their fellow Jews can easily recognize this and

commend them for it. Indeed, Jesus is saying that this is their primary motive, to obtain the acceptance of their fellow Jews above that of God.

Nevertheless, God sees what is going on inside them and condemns them for their primary intent of getting man's approval. Thus, valuing money as the Pharisees do, even while justifying this on the basis of the Mosaic Covenant, is considered evil by God and worthy of eternal condemnation.

⁷⁴³ Ὁ νόμος καὶ οἱ προφῆται ἄχρι Ἰωάννου ἔκ τούτου ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται – John as a NT prophet of God started the ball rolling with the proclamation of the gospel message of the Messiah and the coming Kingdom of God. However, rather than the Jews' believing this message authentically, most of them are claiming to embrace it, but they are doing so out of their rebellion against God. In this way, they are forcing themselves into the kingdom, which is another way of saying that they are counting on their outward obedience to the MC to make themselves worthy of the kingdom, which is impossible.

⁷⁴⁴ εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου ἑμίαν κεραίαν πεσεῖν – The Torah is still correct while the Jews are not. And everything which it teaches in the midst of the Jews' misunderstanding it will still be true and come to pass if it is talking about the future fulfillment of God's promises and events predicted in it.

⁷⁴⁵ Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει – Here Jesus cites an example of the Jews' misunderstanding of the Torah while believing that they are making themselves worthy of God's blessings. They consider Moses' instructions regarding divorce to be a license to do whenever they want and with whatever reason and excuse that they want to use. Instead, God wanted the Jews (and all other people) to take marriage much more seriously.

⁷⁴⁶ Ἀνθρώπος ὃς τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς – Speaking of loving money, Jesus now has an allegory of a man who did just exactly this, but his love for his money distorted his understanding of reality. He thought he was in control of his life, even to the extent of when he would die, rather than humbly submitting to God's transcendent authorship of all of the created reality which includes the story of his own life. Thus, this man who loved money rejoiced not in God, who provides for him, but in the kind of luxury he was able to enjoy because of his wealth, i.e., *his* wealth.

This story is not about heaven and hell per se. It is meant to highlight the problem of unbelief, that it misunderstands God and the nature of reality to the point that people who sincerely believe that they are obeying the Bible are earning God's favor by becoming wealthy and succeeding in their efforts in life.

⁷⁴⁷ πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος –

⁷⁴⁸ καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἄλλα καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ – In contrast to the wealthy man, Lazarus was poor and miserable because of his physical afflictions and hunger. No luxury for him. Instead, his closest companions were filthy dogs who licked his sores. A very unpleasant and seemingly worthless life.

⁷⁴⁹ ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη – But the poor man had genuine belief. And he was carried off into the eternal Kingdom of God after he died. In contrast, the wealthy man was subject to his own unbelief and rebellion against God, and the effect was eternal punishment after he died.

⁷⁵⁰ καὶ ἐν τῷ ᾧ ἔδει ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ –

⁷⁵¹ καὶ αὐτὸς φωνήσας εἶπεν· πᾶτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ – Now the man got it. He longed for some relief from the torment which he was experiencing because he deserved it. And he knew he deserved it, because he did not ask to be released from the punishment and torment, just to have some relief.

⁷⁵² εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ νῦν δὲ ὥδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι – Abraham reminds him that he wanted to live in luxury more than anything else while he was alive, while Lazarus was not only miserable during his life, but he looked forward to eternal life and its being radically different. And he was willing to wait for his existence to change when he died.

⁷⁵³ καὶ ἐν πάσιν τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν – In addition, it is impossible for people to change places after death.

⁷⁵⁴ εἶπεν δὲ ἐρωτῶν· πᾶτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου –

⁷⁵⁵ ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου – Now the man cares about at least his family and wishes only the best for them, that they not end up where he is because of their own obsession with wealth and luxury in the present realm.

⁷⁵⁶ λέγει δὲ Ἀβραάμ· ἔχουσιν Μωϋσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν – But Abraham reminds the man that all his family has to do is read the Bible as every good Jew should and they can discover how to qualify for obtaining the same kind of eternal existence as Lazarus. It is all right there.

Thus, Jesus' point is to ask whether the Jews are truly open to hearing and obeying Moses and the prophets or they are taking the scriptures and twisting them for their own selfish purposes so that they are producing a human, sinful religion in order to avoid the truth while thinking that they are obeying the truth.

⁷⁵⁷ ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν ῥορευθῇ πρὸς αὐτοὺς μετανοήσουσιν – But the man probably thinks of his own experience as a good, synagogue attending Jew who heard the Bible every week and yet chose to misunderstand it by focusing on wealth and luxury instead of authentic belief and love for God and his fellow Jews. So he says that his family may need something more dramatic than Bible study to convince them to change their attitude and ways, i.e., the drama of someone's rising from the dead and appearing to them.

⁷⁵⁸ εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἵανασθῇ πεισθήσονται – But Abraham rightly informs him that something as dramatic as a person's rising from the dead and appearing to other people does not in and of itself convince them to repent in a genuine manner and escape the punishment that the wealthy man is experiencing. Implied is that it requires an internal miracle of God through His Spirit which makes Bible study entirely adequate as the context within which people change and acquire authentic belief. Jesus clearly has himself in mind as he tells this story and fable. He knows that he will die and rise from the dead. He is saying that we are deluded if we think that people do not have clear enough evidence to know the truth about God and to believe in the truth for the sake of their eternal salvations. People do not repent because they lack clear evidence of God and Jesus. They do not repent because of the hardness of their hearts.

Listening to truth as presented by the Bible is the perfect context in which to become an inwardly changed person. And listening to a person who has risen from the dead, such as Jesus, is not a bad context either. It is just that neither one is more persuasive, because the persuader ultimately is God as He works within a person and changes his heart.

⁷⁵⁹ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ ῥτὰ σκάνδαλα μὴ ἐλθεῖν, ᾠλήν οὐαὶ δι' οὗ ἔρχεται – Here in 17:1-10, Luke is stringing together certain events and stories that are not connected by any particular theme. Therefore, we get no help from the context in interpreting each one of them.

In vs. 1-2, Jesus is saying that people with erroneous perspectives on reality, even within the Jewish community, will always exist, and they will seek to influence others to adopt their lies. However, the result of all their efforts and their manner of living which comes from their false worldview will be eternal condemnation from God.

⁷⁶⁰ ᾠλιστελεῖ αὐτῷ εἰ ᾠλίθος μυλίκος ᾠρίκεται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση ῥτὸν μικρῶν τούτων ἕνα – A person's willfully choosing to reject biblical truth and adopt lies instead on which to base their lives is bad enough. But to make a concerted effort to persuade a humble child to follow him in his error is basically worthy of capital punishment. It is the worse thing a person can do apart from willfully choosing to put himself in a position of eternal condemnation.

⁷⁶¹ προσέχετε ἑαυτοῖς. Ἐάν ἀμάρτη [εἰς σὲ] τὸ ἁδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐάν μετανοήσῃ ἄφεσις αὐτῷ – Help each other to face into and avoid sin, realizing that the problem of sin never goes away.

⁷⁶² καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ τὸ ἐπτάκις τὸ ἐπιστρέψῃ πρὸς σὲ ᾠλέγων μετανοῶ, ἀφήσεις αὐτῷ – Constant repentance on the part of sinners and constant forgiveness on the part of those are sinned against is standard operating procedure for authentic believers.

⁷⁶³ Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθεσις ἡμῖν πίστιν – The twelve apostles realize that if this is what is required to be a genuine follower of Jesus as the Messiah, then their belief and commitment to him will need to grow and be strengthened.

⁷⁶⁴ εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ᾠς κόκκον σινάπεως, ἐλέγετε ἂν τὴν συκαμίνῳ ᾠ[ταύτῃ]· ᾠκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν – Assuming that this is what the transcendent Creator wants you to do within the story which He is telling. But Jesus' point is that the apostles will have the level and strength of belief and understanding that will allow them to repent and forgive over and over.

⁷⁶⁵ Τίς δὲ ᾠἕξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ᾠς εἰσελθόντι ἐκ τοῦ ἀγροῦ τὸ ἔρει αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε – Here, as I suggested above, is a separate parable within a separate theme.

⁷⁶⁶ ᾠλλ' οὐχί· ἔρει αὐτῷ ἐτοίμασον τὴν δειπνήσῃ καὶ περιζωσάμενος διακόνει μοι ἕως φάγῃ καὶ πίῳ, καὶ μετὰ ταῦτα φάγεσθαι καὶ πίεσθαι σύ –

⁷⁶⁷ μὴ ἔχει χάριν τῷ δούλῳ ᾠτι ἐποίησεν τὰ ᾠδιαταχθέντα· –

⁷⁶⁸ οὕτως καὶ ὑμεῖς, ᾠταν ποιήσητε ᾠάντα τὰ διαταχθέντα ὑμῖν, ᾠλέγετε ᾠτι δούλοι ἀχρειοὶ ἐσμεν. ᾠ ᾠφείλομεν ποιῆσαι πεποιήκαμεν. – The apostles will realize that everything which they have done as a result of their genuine belief and understanding of the gospel will be only that which they were morally obligated to do. They never rise to the status of Jesus as their master, and they never make themselves worthy of any good thing from God. They always remain undeserving sinners who are granted belief, understanding, and the ongoing ability to repent and forgive from God according to His grace and mercy.

It would be easy to think that the point of this parable is that God will never thank Jesus' followers for their service to Him. But it is important to think about what duty to God and moral obligation to His moral commandments involve.

There are two ways that it is possible to "obey" God—

- 1) Without a circumcised and changed heart, so that one's sense of duty is strictly a perfunctory sense, along with the erroneous belief that fulfilling one's duty makes a person worthy of God's acceptance, approval, and promises of eternal life.
- 2) With a circumcised and change heart, so that one's sense of duty is not simply perfunctory, but arises from a genuine awareness of his sin, his being unworthy of anything good from God while at the same time deserving His condemnation, along with his being humble, repentant of his sin, and appealing to God for His eternal mercy, forgiveness, and life in the Kingdom of God.

This has to be Jesus' point with this parable, that outward, dutiful obedience does not adequately define the servant's doing his duty, but inward and humble delight in doing one's outward duty is.

⁷⁶⁹ Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας –

⁷⁷⁰ Καὶ εἰσερχομένου αὐτοῦ εἷς τινα κόμην ἠπήντησαν ὁ δέκα λεπροὶ ἄνδρες. οἱ ἔστησαν πόρρωθεν –
⁷⁷¹ καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς –

⁷⁷² καὶ ἰδὼν εἶπεν αὐτοῖς· Ἦ πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν – cf. Leviticus 14 :1-32, **Lev. 14:1** Then the LORD spoke to Moses, saying, **Lev. 14:2** “This shall be the law of the leper in the day of his cleansing. Now he shall be brought to the priest, **Lev. 14:3** and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the ¹infection of leprosy has been healed in the leper, **Lev. 14:4** then the priest shall give orders to take two live clean birds and cedar wood and a ¹scarlet string and hyssop for the one who is to be cleansed. **Lev. 14:5** “The priest shall also give orders to slay the one bird in an earthenware vessel over running water. **Lev. 14:6** “As for the live bird, he shall take it together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water. **Lev. 14:7** “He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field. **Lev. 14:8** “The one to be cleansed shall then wash his clothes and shave off all his hair and bathe in water and be clean. Now afterward, he may enter the camp, but he shall stay outside his tent for seven days. **Lev. 14:9** “It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean.

Lev. 14:10 “Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil; **Lev. 14:11** and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before the LORD at the doorway of the tent of meeting. **Lev. 14:12** “Then the priest shall take the one male lamb and bring it for a guilt offering, with the log of oil, and present them as a wave offering before the LORD. **Lev. 14:13** “Next he shall slaughter the male lamb in the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary — for the guilt offering, like the sin offering, belongs to the priest; it is most holy. **Lev. 14:14** “The priest shall then take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. **Lev. 14:15** “The priest shall also take some of the log of oil, and pour it into his left palm; **Lev. 14:16** the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the LORD. **Lev. 14:17** “Of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering; **Lev. 14:18** while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before the LORD. **Lev. 14:19** “The priest shall next offer the sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering.

Lev. 14:20 “The priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he will be clean.

Lev. 14:21 “But if he is poor and his means are insufficient, then he is to take one male lamb for a guilt offering as a wave offering to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil, **Lev. 14:22** and two turtledoves or two young pigeons which ¹are within his means, the one shall be a sin offering and the other a burnt offering. **Lev. 14:23** “Then the eighth day he shall bring them for his cleansing to the priest, at the doorway of the tent of meeting, before the LORD. **Lev. 14:24** “The priest shall take the lamb of the guilt offering and the log of oil, and the priest shall offer them for a wave offering before the LORD. **Lev. 14:25** “Next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed and on the thumb of his right hand and on the big toe of his right foot. **Lev. 14:26** “The priest shall also pour some of the oil into his left palm; **Lev. 14:27** and with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before the LORD. **Lev. 14:28** “The priest shall then put some of the oil that is in his palm on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering. **Lev. 14:29** “Moreover, the rest of the oil that is in the priest's palm he shall put on the head of the one to be cleansed, to make atonement on his behalf before the LORD. **Lev. 14:30** “He shall then offer one of the turtledoves or young pigeons, which are within his means. **Lev. 14:31** “He shall offer what he can afford, the one for a sin offering and the other for a burnt offering, together with the grain offering. So the priest shall make atonement before the LORD on behalf of the one to be cleansed. **Lev. 14:32** “This is the law for him in whom there is an infection of leprosy, whose means are limited for his cleansing.”

⁷⁷³ Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν –

⁷⁷⁴ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης –

⁷⁷⁵ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ὁδὲ ἑννέα ποῦ –

⁷⁷⁶ οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος – The other nine lepers must have been Jews, but it is only the Samaritan, a half-breed Jew, who feels motivated out of gratitude and thankfulness to

both God and Jesus as the Messiah to express his thankfulness properly and personally to Jesus. Therefore, is he the only one with genuine belief? Probably, and this is what Jesus is also pointing out as the next verse demonstrates
⁷⁷⁷ καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε. – While σέσωκέν could mean only “heal,” it is more likely that Jesus is including the concept of eternal salvation in what this man’s belief has achieved for him—because he has demonstrated authentic belief through the expression of his gratitude.

⁷⁷⁸ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως – At this point in his presentation of all these stories and teaching by Jesus, Luke feels that it is appropriate to provide these comments by him about the coming Kingdom of God. παρατήρησις can mean 1) observable signs, or 2) observing, or 3) observing or doing rituals or rites.

Jesus cannot mean that there will be nothing that happens which points to the fact that the Kingdom of God is in the process of appearing, because this is exactly what he does say in Matthew 24, Mark 13, and Luke 21. Therefore, he is actually seeking to turn these Pharisees’ attention away from the observable signs to something which they should acknowledge and face into right now—the importance of their inwardness, as Jesus goes on to say in the next verse.

⁷⁷⁹ οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἡ· ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν – “In your midst” could make sense if Jesus is pointing to himself, which is a strong possibility since he is the Messiah who will establish the Kingdom of God on his return. But the Pharisees are implying this by their question. So why would Jesus simply affirm what they are willing to assume at this point. Instead, it makes more sense that he is encouraging them to face into their own inwardness as the most important place for them to consider what is happening. If they are being sanctified and set apart by the Spirit of God in their hearts, then the Kingdom of God is beginning to come into existence there. This should be their focus and not observable signs in the heavens or on earth, because the latter will make sense and become valuable to them only if the former has occurred, i.e., their changed hearts with its resultant authentic belief.

⁷⁸⁰ Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν ἧ τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὀψεσθε – See at the end of this footnote comments from the Expositor’s Bible Commentary on vs. 22-25 for comparison’s sake.

This presentation of comments by Jesus regarding his return most likely occurred at a different time from the Olivet Discourse of Matthew 24, Mark 13, and Luk 21, but the statements and ideas are obviously quite similar.

In line with what Jesus says in the Olivet Discourse, he is stating to his immediate disciples and others who follow them in history in believing in Jesus the Messiah (the “you” of this verse) that his return to restore the Kingdom of Israel is a long way off in history. His immediate disciples will suffer enough persecution from unbelievers and perhaps hardship under the oppression of the Roman Empire, even resulting in the destruction of Jerusalem and the temple, that they will definitely be wanting (ἐπιθυμέω = lust in some verses in the NT) Jesus to return during their own lives. However, this will not be the case, because Jesus at least knows that the time between his first and second comings will be a lengthy one. Certainly the same will be true of any persecuted believers later in history. They will all appropriately desire Jesus to return, but it will not happen during their lifetimes.

[Expositor’s Bible Commentary – In this paragraph, which begins with a saying not found in Matthew or Mark, Jesus continues the emphasis on the suddenness of the kingdom’s coming. Does “one of the days” (v.22) refer back to the time of his earthly ministry or forward to his return? Does “one” mean any “one” or “the first” of a series as in Matthew 28:1 and parallels? Since Jesus now addresses his disciples, who will have reason to long for his return, and since what follows deals with that return, “one of the days” probably refers to the initiation of the reign of the coming Son of Man (cf. Notes). “You will not see it” implies “not yet” rather than “never.” His coming will be obvious, “like the lightning” (v.24); so rumors of seeing him in various places (“here,” “there,” vv.21, 23) cannot be true. (For Jesus’ use of the plural “days” [v.22] and of the third person referring to the Son of Man [e.g., “in his day”] and the combination of these with the passion prediction in v.25, see Notes.)

The inclusion of the passion prediction (v.25) is natural in Luke, who stresses the order of suffering before glory (cf. 24:26, 46; Acts 17:3). “This generation” may obliquely refer back to the Pharisees. Broadly it refers to Jesus’ contemporaries elsewhere called by him “unbelieving and perverse” (9:41) and “wicked” (11:29; cf. 11:31-32, 50-51).]

⁷⁸¹ καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἔκει, [ἡ] ἰδοὺ ὧδε· ἡμὶ ἀπέλθῃτε μὴδὲ διώξητε – This will be during the entire time between Jesus’ first and second comings that certain Jews will falsely claim to be the Messiah and there will be certain Jews who will falsely claim from evil intent that the Messiah has arrived. It is also possible that Gentiles during the long time between Jesus’ two appearance will mistakenly claim that Jesus has returned, whether from evil intent or simple misunderstanding of the Bible.

While Mark’s parallel verse 13:21 says simply, “Do not believe him,” and Matthew’s verse 24:23 is the same, this expression of the same idea in Luke 17 changes the wording to “Don’t leave, and do not follow them.” Jesus must mean, do not leave where you are on the land of Israel to check out a rumor to the effect that he has returned when it is not absolutely obvious (cf. 17:24), but simply continue living your lives of authentic belief in the midst of the struggles that you are enduring because of your faith.

⁷⁸² ὥσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν ᾧ λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ὅτι ἐν τῇ ἡμέρᾳ αὐτοῦ – Instead, Jesus assures his disciples that it will be as obvious as lightening flashing in the sky when he appears to restore the Kingdom of Israel and destroy his enemies. Here “Son of Man” is Jesus’ favorite term for the Messiah and comes from David’s Psalm 8 after God has made the Davidic Covenant with him. It means the Son of God, i.e., God’s representative king of Israel, who comes from the human race, i.e., who is

flesh and blood just like his brethren whom he rescues from God's eternal wrath and condemnation (cf. Hebrews 2). Cf. Matthew 24:27.

⁷⁸³ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης – This verse is additional to the parallel passage in Matthew 24:25-28. As Jesus drew closer to his crucifixion, he informed his disciples several times that the end of his first appearance on earth was not going to be enjoyable.

As in Mark 13:30 and Matthew 24:34, the noun γενεά could mean either generation (i.e., a period of 30-70 years depending on the historical time period under discussion) or race/ethnic group. Certainly either meaning works in this context because it is both the Jews and this generation of Jews who reject Jesus and execute him. I might lean towards generation as the meaning here because the context is mostly temporal, where Jesus is talking about his Jewish disciples looking forward to his return in the future and yet not seeing it. However, the fact that it is Jesus' own people, the Jews as an ethnic group, who reject him is always a remarkable fact of his first appearance on earth that obviously involves this generation of Jews.

⁷⁸⁴ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου – There are two possibilities for the extent of Jesus' perspective in the following verses – 1) global, or 2) local to the land of Israel. Certainly #1 fits the rest of the biblical message, especially Revelation 6:12-17 and the sixth seal along with Revelation 16:17-21 as quoted below. But the question by the disciples in Luke 17:37 as to where God's judgment will be poured out and Jesus' answer of the body and gathering vultures that is basically the same as his statement in Matthew 24:28 of corpse and gathering vultures makes me wonder if he is referring to only the land of Israel in this passage for the sake of focusing the attention of his disciples, who are listening and living on this land, to their homeland and the monumental effects of the nation of Israel's rejection of him as their Messiah, king, and priest (cf. 17:25).

Rev. 6:12 I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth *made* of hair, and the whole moon became like blood; **13** and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. **14** The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. **15** Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; **16** and they said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; **17** for the great day of their wrath has come, and who is able to stand?"

Rev. 16:17 Then the seventh *angel* poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, "It is done." **18** And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake *was it, and so* mighty. **19** The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath. **20** And every island fled away, and the mountains were not found. **21** And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.

My notes from Matthew 24:37 – Jesus presents several analogies to illustrate the attitude of unbelievers during the time that he calls here "the days of the Son of Man," which would mean that same thing as Matthew's "appearance" (ἡ παρουσία = blessed appearance for the purpose of restoring the Kingdom of Israel). He is saying that the unbelievers who are alive at the time of his return will be like the unbelievers in Noah's day.

⁷⁸⁵ ἥσθιον, ἔπινον, ἐγάμουν, ἐγάμιζοντο, ἄχρι ἧς ἡμέρας εἰσηλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας – Unbelievers in Noah's day were completely blind to the signs being shown them by Noah's building the ark and entering it, that these portended God's judgment and destruction of them on earth. And then God brought the flood on the earth and did kill and destroy them.

⁷⁸⁶ Ὅμοίως ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ ἥσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν – Another analogous event similar to the time of Noah was God's destroying Sodom and Gomorrah when Lot was living in Sodom. The unbelieving people in these cities were living their lives as if nothing cataclysmic was going to happen to them. As far as they were concerned, their lives were as normal and going to be as normal as they had been up to that time in their lives. The response of the unbelievers can be attributed to their hardness of heart. They were unwilling to read the signs correctly and flee from the wrath of God.

⁷⁸⁷ Ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἐβρεξεν ὁ κύριος καὶ θεῖον ἄπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας – As the rest of Sodom lived life normally, when Lot and his family left the city, the unbelievers of the city thought nothing of it, i.e., that he knew something and was escaping God's judgment of the people in the city. Therefore, they were completely caught by surprise and died in the fire and brimstone that descended on them. And none of them escaped death. They all died in the divine holocaust except Lot's family because they fled the city.

⁷⁸⁸ Κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται – Thus, Jesus goes on to say that the unbelievers who are living on the land of Israel when he returns will experience the same kind of natural and cataclysmic destruction as the people of both Noah's time and Lot's time. The revealing of the Son of Man, the Davidic king as he is described in Psalm 2, will spell physical disaster for the unbelievers. As suggested above, even though Matthew 24 with the help of Revelation 6 and 16 take the interpretation in the direction of global judgment and destruction, I think Jesus is more likely confining his meaning in this passage to divine judgment and destruction of unbelievers on the land of Israel.

It is easy to see how the preterists conclude that the return of Jesus was at the destruction of Jerusalem in A.D. 70 because of the similarity of language here to Matthew 24:15ff. But Luke 21:20ff. clear up the confusion by indicating that the Matthew passage is about A.D. 70. Thus, Jesus uses similar language to refer to both dramatic events.

⁷⁸⁹ ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δόματος καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἄγρῳ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω – In the Olivet Discourse and Matthew 24:15-20 and Mark 13:14-18, Jesus uses this language to refer to the time of the destruction of Jerusalem and the temple. Thus, here in Luke 17 he means basically the same thing, that the judgment of God will come so suddenly on the land of Israel that authentic believers should flee any obvious coming disaster without thinking that it is more important to save more than themselves with their faith intact. Revelation 7 and 14 call the protected Jews who are saved from divine judgment just before Jesus' return and who will become believers after his return the "144,000."

⁷⁹⁰ μνημονεύετε τῆς γυναικὸς Λώτ – Just as Lot's wife looked back, i.e., hesitated in her heart from leaving the comfort and security of the city of Sodom (if you can call living in the midst of such people who are outwardly hostile to God comforting and secure), thus violating God's specific commandment not to do so, so that she was destroyed by God on the spot, so also the believers during God's judgment of the land of Israel before Jesus' return should remain steadfast in their hearts to trust God and submit to His destruction of unbelievers while they do what they can, especially with authentic faith in their hearts, to escape the same destruction. And they will escape it as Jesus goes on to explain.

⁷⁹¹ ὃς ἂν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἠπολέσῃ ζωογονήσῃ αὐτήν – This statement is not found in the parallel passage of Matthew 24:36-41, but the meaning is the same as the point that Jesus is making in the Matthew verses. Just as Lot's wife in her heart did not take seriously God's warning and wanted to preserve her life in Sodom rather than obey God and trust Him for a new life after the city had been destroyed by God's judgment, the unbeliever who places all his hope in holding onto life in this world (even life on the land of Israel – cf. John 6) will be judged and destroyed by God during the cataclysmic events which He will bring on the land of Israel. In contrast, the believer who is willing to let go of the things of this world and existence in it as that which is most important to him as a human being will keep himself alive into eternal life.

⁷⁹² λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης ὁμοῖας, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἠφεθήσεται – As in Matthew 24:36-41, the life of the unbeliever will be "taken" (ὁ εἷς παραλημφθήσεται) in the judgment of God on the land of Israel while the believer will be left on the earth to be raised immortal and morally perfect in the first resurrection of Revelation 20 and then inhabit the millennial Kingdom of Israel with Jesus' ruling over it.

⁷⁹³ ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἕτέρα ἠφεθήσεται – Same as the previous verse.

⁷⁹⁴ δύο ἔσονται ἐν τῷ ἄγρῳ ὁ εἷς παραλημφθήσεται, καὶ ὁ ἕτερος ἠφεθήσεται – Same as the two previous verses.

⁷⁹⁵ καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ ἔσονται καὶ οἱ ἄετοί ἐπισυναχθήσονται – As a result of what Jesus has said about the destruction coming on the land of Israel, his disciples specifically ask him where God's judgment will take place. It seems a bit strange that they need to ask this if Jesus really has been encouraging them to focus on the land of Israel, but at this point in the disciples' journey of learning what Jesus is teaching them during his first appearance on earth, no question by them should really surprise us. His answer is the same as Matthew 24:28 except there the word for "body" is not τὸ σῶμα but "corpse" (τὸ πτώμα), but the meaning is the same, referring to a fallen, dead (or at least dying) body where vultures are circling to move in and devour it once it is assuredly dead. Here are notes from Matthew 24:28 – Jesus has been describing the effects of the Jews' rejecting him as their Messiah which has brought God's judgment on them that has extended from the destruction of Jerusalem and the temple to his second coming and restoring the Kingdom of Israel. In this verse Jesus indicates that the devastation brought upon the Jews will be so great that it will just about destroy them as a people, making them like a corpse lying on the ground with vultures looking to pick at the dead body and consume it. The vultures will be Gentile nations who want nothing more than to see the Jews exterminated so that they can inhabit their land. And it will look as though this is very possibly what is going to happen—until the actual return of Jesus the Messiah who will destroy these vulturous and predatory Gentiles who will have invaded the land of Israel under the leadership of the Man of Lawlessness of 2 Thessalonians.

⁷⁹⁶ Ἐλεγεν δὲ τὴν παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν – This fits well with the previous chapter about the coming of the Kingdom of God, that the Jews should always be in a state of waiting expectantly for God to fulfill His promise of making of them a great nation and causing them to be the Kingdom of God on the land of Israel centered in Jerusalem. And the way that they demonstrate this consistent expectation is by always praying for what God is most assuredly going to do—fulfill His promises to the nation of Israel. However, this parable, like that in Luke 11:5-8, is not about persistence in prayer to get one's way with God. It is about God's faithfulness to His character and promises to do what He has promised to do—specifically in the Abrahamic Covenant.

⁷⁹⁷ ὁ λέγων κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντροπόμενος – As in previous parables, here is a person to contrast with someone good. In this case, this judge is in contrast to God. God does respect man and is willing to the prayers of those who authentically believe in Him.

⁷⁹⁸ χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου – In addition to the evil judge, there was a helpless widow who desperately needed the judge’s help and was constantly seeking it.

⁷⁹⁹ καὶ οὐκ ἤθελεν ἐπὶ χρόνον ᾧ. μετὰ ᾧ δὲ ταῦτα· ἔειπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι· οὐδὲ ἄνθρωπον ἐντρέπομαι – As expected, the evil judge did not want to be compassionate towards the widow and help her. But Jesus implies that this would not last but a while, and eventually the judge would change his mind. In fact, he is changing his mind right now, while admitting that he is evil by virtue of neither fearing God nor respecting his fellow human beings. He is strictly out for himself, a complete narcissist.

Yet, it is his job to provide justice to everyone. Therefore, eventually he has to do so. Here, the contrast is that God’s job also is to provide justice (and mercy). As a result, He certainly will provide justice to His eternal children by rescuing them from their enemies and persecutors. He will right all the wrongs that have perpetrated towards them in their lives.

⁸⁰⁰ διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ᾧ ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με – The judge is concerned that the widow will finally do something violent towards him in order to get him to make a legal decision on her behalf.

⁸⁰¹ Εἶπεν δὲ ὁ κύριος· ᾠκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει – Jesus wants his disciples to pay close attention to what the judge is saying in the midst of his being an evil man who lacks compassion for this widow.

⁸⁰² ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ’ αὐτοῖς – The disciples should compare the judge who finally renders a legal decision when he should have long time ago with God who acts “quickly” (in short order, forthwith) on behalf of those whom He has chosen to obtain the Kingdom of God.

These chosen Jews are like the widow in that their prayers to God to fulfill His promise of bringing about the Kingdom of God for them they present to Him every day all day long.

But perhaps the “elect” (ἐκλεκτοί) are not just the Jews who are predestined to eternal life, but all the Jews who live on the land of Israel and who have some sense of God and their Bible so that they cry out to Him to rescue them from their earthly enemies, similar to how the saying goes that there are no atheists in foxholes.

⁸⁰³ λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς – They will not have to wait long, whether justice comes soon after they die (soon for them as it will seem like only a blink on an eye after they have been asleep until Jesus’ second coming) or when Jesus returns (with their having remained alive until this event occurs).

But the real question is not when or even if God will bring about the Kingdom of God. Of course, He will, because He is the faithful and truthful God. The real question for anyone who hears this parable as an encouragement for the Jews to beseech God constantly as a demonstration of their remaining hopeful of His fulfilling His promises is whether or not they will be people of authentic belief. Will Jesus find people among the Jews who are still counting on God to be God? Anybody can pray to God simply out of pain and earthly necessity. But it will be only people of genuine belief for whom the Kingdom of God’s being brought into existence will benefit. Will Jesus as the Messiah find Jews of authentic belief living on the land of Israel when he returns? This is what he is wondering as an encouragement to his disciples to believe.

Again, this parable is not about persistence in prayer. It is about counting on God to be the transcendent, loyal, and faithful author of all reality. Jesus is encouraging his disciples to do so.

⁸⁰⁴ Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἔξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην· – For those who were self-righteous and arrogantly believed that they were better morally than others who did not behave at the same level as they do with respect to the commandments of the Mosaic Covenant.

⁸⁰⁵ Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος· τελώνης – Both men go to the right location in Jerusalem to show that they are serious about worshiping the one, true God. One of the men is a biblical leader of the Jews, a member of the group who consider themselves not only right in their understanding of the OT, but also right in their obeying outwardly what the OT requires of Jews to be blessed by God in both this life and the next. The other man is a hated tax collector who is collaborating with the enemy, with Rome, and would be considered by the Jewish leadership to be not only a sinner, but also a person who is rejected by God and could never obtain His blessings.

Rome engaged in tax farming, where, for example, they would require a certain amount from a city and “employ” one of the local Jewish citizens to exact the right amount from the others with the freedom to squeeze whatever else they can from them and keep this extra. As a result, the tax collectors were typically very wealthy because of the extortion of the populace that they engaged in.

⁸⁰⁶ ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα· προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης – The phrase πρὸς ἑαυτὸν could mean either 1) to himself, or 2) for himself, i.e., for his own purpose. #2 is obvious, while #1 fits with the fact that the Pharisee is so full of himself and arrogant that his prayers are not really directed towards God but towards himself as one more way to impress himself with his religious performance.

By saying, “God, I thank You...,” he seems to be willing to give all the glory and honor to the correct person, his Creator. But because he is grounded in arrogance and pride, he really means himself when he says “God,” because he is

not addressing God accurately. It is a misperception of God to whom he is praying. Thus a self-righteous person can appear outwardly to be doing the biblical and right thing, but inwardly he means the opposite of what his actions are portraying, simply because his theology and his psychology are inaccurate.

In addition, he thinks he is morally different from and better than real sinners who outwardly display their sin through their obvious immoral actions. He will go on to say that he is doing all the right things, which he is, and that he is not doing the wrong things, which he is not. Again, his outward behavior is exemplary. But his inward awareness of his sin is grossly missing.

This is like the Pharisees and scribes in Matthew 23 who claim that they would not have killed God's prophets as their ancestors did. Yes, they would have. They are no different in the core of their being as morally depraved sinners, and this Pharisee is not different likewise from all the sinners whom he lists and views with contempt because they are so evil and he is not. In other words, he no longer considers himself a sinner because his outward actions are not sinful. He is not engaging in the same behavior as sinners. Therefore, he is not sinful. It is not true that he used to be a sinner and, not, no longer is. He is still an unworthy sinner who fundamentally deserves God's wrath and condemnation. He is like the white sepulchre with dead men's bones in it—appearing good on the outside with his outward actions but full of sin on the inside that renders him destined for eternal death if God does not choose to be gracious to him.

⁸⁰⁷ νηστεύω δις τοῦ σαββάτου, ἡποδεκατῶ πάντα ὅσα κτῶμαι – Then the Pharisee lists two things that he must consider at the top of the list of what it means to obey God and the Mosaic Covenant, fasting and tithing—indeed, fasting twice between Sabbath days, the keeping of the latter being implied as another way he is properly obeying God, and then tithing of everything he receives. But what he is unwilling to realize is that anybody can carry out these outward actions and look good and righteous.

⁸⁰⁸ ὁ δὲ τελῶνης μακρόθεν ἑστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ – The tax collector is displaying great humility by standing in a less obvious place in the temple, keeping his eyes on the ground as he prays, and feeling the disgust for his sinfulness as demonstrated by beating his breast. There is no gratitude for being different from others, no comparison with them either, and no list of things he has done to obey God or not done to disobey God. There is just an appeal to God for mercy and forgiveness, while he labels himself a sinner (not someone who has done what is evil, but someone who is evil in the core of his being).

⁸⁰⁹ λέγω ὑμῖν, κατέβη οὗτος δεικναι ὅτι τὸν οἶκον αὐτοῦ παρ' ἐκείνων· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται – Jesus says that it is the tax collector who stands forgiven before God, not the Pharisee. And the reason is that the Pharisee is proud and not humble, while the tax collector is humble and not proud. The Pharisee claims he has escaped being a sinner and made himself worthy of God's blessings. The tax collector claims that he is a sinner and unworthy of any blessing from God and can only appeal to His grace and kindness to bless him with forgiveness. Otherwise, he knows there is nothing he can do or say that can motivate God to give this to him. The Pharisee thinks of himself as morally better than he is, but this will lead to God's wrath, condemnation, and eternal destruction at the judgment. The tax collector courageously faces the truth of his unworthiness and sin, and this will lead to eternal life and his being given a place in the Kingdom of God. Jesus is also saying that the effects of both pride and humility are eternal, not just within the temporal realm. Eternal life comes from an accurate self-knowledge that the Holy Spirit produces when we recognize our innate and internal sinfulness and move on to genuine repentance and pursuing obedience to God's moral commandments.

⁸¹⁰ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς – Probably because of the cultural view of children, that they were not considered as important as adults, the disciples disapproved of people bringing their babies to Jesus just to touch them. And why did the parents want him to touch them? Just in case there was any incurable illness in them?

This is a generic note for the parables regarding children in Matthew 18:1-4; 19:13-15; Mark 9:36-37; 10:13-15; Luke 9:46-48; 18:15-17 – Sometimes Jesus is responding to an argument among his disciples about who is the greatest. He tells them that the “least” is the one who is like a child, and therefore is the greatest. The one who humbles himself like a child, who adopts the lowliness and humility of a child is the one who will be in the Kingdom of God.

The one who receives a child in Jesus' name is also the one who receives Jesus and God the Father. This is the one who is not put off by the humility of a child, who then is not put off by Jesus' humility as the Messiah, because he is humble and lowly in contrast to how people expect the Messiah who will destroy Israel's enemies. This is also the person who is not put off by God who has sent Jesus to be the humble and lowly Messiah during this first appearance since God's plan is for him to suffer at the hands of his own people and die on the cross.

Two main points—

1) Only the sinner who is willing to be lowly and humble like a child will enter into the Kingdom of God and be great. This is the person who recognizes that he is unimportant in and of himself as a creature of God and, therefore, will be meek and mild within the world.

2) Only the person who is willing to receive “children,” i.e., meek, gentle, and quiet people who understand their creatureliness and, in turn, receive Jesus who was meek and the God who sent him will enter into the Kingdom of God. Human beings tend to be attracted to people who promote themselves and are not meek, quiet, and gentle.

While children are definitely not pure morally (cf. Romans 1), and they tend to be gullible and believe even lies, Jesus is not talking about being children like this.

While children are not intellectually sophisticated and are simple thinkers, Jesus is not talking about being children like this, because God wants us to have deep wisdom and grow in our understanding of God.

While children are honest, frank, and direct, even to a fault, Jesus is not talking about being children like this, since wisdom sometimes calls for not being direct but simply walking away from bullies. There is no sense getting in the cage with the gorilla.

Instead, in the ANE, children were not important because of the high mortality rate. This is why the disciples block the mothers from bringing their children to Jesus. But, fortunately, Jesus disagrees AGAIN with the culture and welcomes the children as bona fide human beings who need God's blessing just as much as adults.

Therefore, it is important that we view ourselves as unimportant before God in the sense that we are merely clay pots and creatures whose existence, breaths, thoughts, feelings, and even choices are completely dependent on the constant and ongoing creating activity of the transcendent God and author of the story of human history. I'm not better than other human beings and should never adopt a perspective of entitlement. God and people owe me nothing. Just as Jesus says in the beatitudes, the meek inherit the land. But this is not the same as self-hatred and self-denigrate. God certainly created us to be marvelous creatures as rational, moral human beings, but because of our sin we lack meekness and humility but we tend to think that people owe us respect because of our intrinsic greatness and capabilities, in other words, because of what we have done and who we are apart from God's making us who we are. As a result, we demand respect and special treatment.

Likewise, to despise myself and to be unwilling to accept God's love, grace, and mercy is evil, i.e., when we do not accept who God made us as HIS creatures for HIS purposes, plan, and desires.

⁸¹¹ ὁ δὲ Ἰησοῦς ᾠροσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ – The characteristic of children of which is speaking is their humility. If they were old enough to know they were less important than adults, then in their innocence they would exhibit a natural humility that is vital for receiving God's mercy and entrance into the Kingdom of God.

Children recognize that they have a legitimate authority in their lives—their parents, and that they are morally obligated to, indeed, they desire the strong, loving, and wise guidance of their parents. Jesus is implying that the people of his day in Israel have not properly recognized all that it means to have God as their authority, because they have not sufficiently faced into the depth of their sin when repenting before God. They have not adequately humbled themselves in order to obtain His eternal mercy.

cf. Matthew 19:13ff. and Mark 10:13ff.

⁸¹² ἀμὴν ὁ λέγων ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν – Without childlike humility it is impossible to gain eternal life from God. We all need to stop being children and become adults, but we should never stop being childlike in our humility before God.

⁸¹³ Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω –

⁸¹⁴ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός – Is this man using God with its ultimate meaning, or is he simply kissing up to Jesus? In addition, is this man willing to consider the ultimate meaning of good and realize that he is actually correct in using this qualifier to label Jesus? Indeed, Jesus is both morally perfect and the only and permanent icon of God on earth and in the creation.

⁸¹⁵ τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα – Jesus points the man to the Mosaic Covenant and the moral commandments within the Ten Commandments as those which a person should obey in order to gain eternal life. But obviously Jesus does not mean that a person makes himself worthy by following these commandments as the Jewish leadership tended to believe as shown by Romans and Galatians. He means these as ethical tasks that a genuine believers pursues as an important part of his biblical worldview and an effect of the work of God's grace within him.

⁸¹⁶ ὁ δὲ εἶπεν ταῦτα πάντα ἐφύλαξα ἐκ νεότητος – The man claims that he has always “guarded” these commandments. Does he mean, pursued keeping them in order to earn God's blessing, or pursued obeying them from a heart of genuine belief and God's grace? We do not know, and maybe Jesus does not either. In either case, Jesus goes on to test the man's “faith” with his next statement.

⁸¹⁷ ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἓν σοι λείπει πάντα ὅσα ἔχει πώλησον καὶ δαῖδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοις] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι – Jesus puts a very difficult condition on the man, to give up his wealth, even sell it all and give the proceeds to the poor. The question is, how does this man view his wealth, as something primary to his relationship to God and what God is doing in him, or something secondary to God's inward work? In other words, additional discussion of exactly why Jesus is saying this to him would have been not only permissible by him, but also appropriate.

⁸¹⁸ ὁ δὲ ἀκούσας ταῦτα περίλυπος ἔγενήθη· ἦν γὰρ πλούσιος σφόδρα – Jesus had asked him to self-inflict tremendous loss, and his emotional and visceral reaction was extreme sadness, as it should be. The question is not, will he feels sad if he loses all his wealth, even he chooses to sell it all himself? The question is, is he willing to lose everything in order to gain himself, i.e., to gain eternal life? Only if the Spirit of God causes him to be willing as part of what God has planned for him in his existence.

⁸¹⁹ Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς ᾠ[περίλυπον γενόμενον]· εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται – Jesus acknowledges the difficulty of working through the gain of wealth with

its attractiveness and the loss of wealth with its resultant sadness that would eventually culminate in entering into the Kingdom of God.

⁸²⁰ εὐκοπώτερον γάρ ἐστιν ἥ κάμηλον διὰ τῆς ὀφθαλμοῦ βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν – Because it is impossible for a camel to go through the eye of a needle, it is impossible for wealthy people to obtain eternal life—left to themselves.

⁸²¹ εἶπαν δὲ οἱ ἑταῖροι· καὶ τίς δύναται σωθῆναι – Good question, because it sure sounds as though salvation (eternal, I suppose they mean) is simply unattainable by human beings.

⁸²² ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τοῦ θεοῦ ἐστίν· – This is perhaps one of the most profound statements in all the Bible. Jesus admits that salvation is impossible for human beings to obtain in and of themselves, but when God chooses to get involved, He miraculously (implied) causes it to happen.

⁸²³ Εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἄφρονες τὰ ἴδια ἠκολούθησάμεν σοι – Does Peter mean externally or internally, or both? Is he wise enough to understand the internal issue? Probably at this point, he means only externally in line with Jesus' encouraging the wealthy man to sell all that he has.

⁸²⁴ ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν δὲς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἵνα ἔλθῃ εἰς τὴν βασιλείαν τοῦ θεοῦ –

⁸²⁵ ὅς οὐχὶ μὴ· ὁ ἀπολύων τὴν ὀφθαλμὸν τοῦτο καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον – By willingly choosing to believe in Jesus in contrast to others who may be close relatives and who may even object to one's belief in Jesus, a person will gain an intimate and friendly relationship with other believers as well as the property of the eternal Kingdom of God, which will all be worth so much more than one's earthly family and property, regardless of the number of relatives and the level of wealth that one attains in the present realm.

⁸²⁶ Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν· τοῦ ἀνθρώπου – Jesus had indirectly referred to his death in Jerusalem in 13:33. This is the first time that Luke mentions that Jesus says directly to his twelve apostles that he will die and rise from the dead when he gets to Jerusalem.

⁸²⁷ παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ ἐμπτυσθήσεται – Jesus will be handed over to the Romans by the Jews so that all these things will happen to him culminating in his resurrection.

⁸²⁸ καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται –

⁸²⁹ καὶ αὐτοὶ οὐδὲν τούτων συνήκαν καὶ ἦν τὸ ῥῆμα ὅτι οὗτο κεκρυμμένον ἄπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα – An important editorial comment by Luke, that God through Jesus (or any other human being) can persent and state truth as explicitly and clearly as Jesus just did, but the listeners may not understand and grasp what is being said—because God does not want them to (implied). It is not our job to cause people either to understand the gospel or to believe it. Ultimately, it is God's responsibility according to His sovereign plan and purposes.

⁸³⁰ Ἐγένετο δὲ ἐν τῷ ἑγγίζειν αὐτόν εἰς Ἱεριχὺ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἑταίρων –

⁸³¹ ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο –

⁸³² ἀπήγγειλάν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται – It is interesting that Jesus is identified as only Jesus of Nazareth.

⁸³³ καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με – Somehow the blind man has found out that Jesus of Nazareth is the Son of God and Messiah, the Son of David as he calls him here. His appeal for mercy probably has only to do with he wanting to be healed, as he goes on to say.

⁸³⁴ καὶ οἱ προάγοντες ἐπετίμον αὐτῷ ἵνα ἡσυχῇ, αὐτὸς δὲ πολλὰ μᾶλλον ἔκραζεν· υἱὲ Δαβὶδ, ἐλέησόν με – Why would they want him to stop calling out to Jesus? Probably because he was interrupting their time with him, and they were simply being selfish.

⁸³⁵ σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτόν· ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν – Jesus finally takes notice of the man and wants him brought to him.

⁸³⁶ τί σοι θέλεις ποιῆσω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω –

⁸³⁷ καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε – Jesus grants the man's request.

⁸³⁸ καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ – The result is that both the man and the rest of the crowd acknowledge God's greatest and mercy towards this sinner who does not deserve this gift of sight, which is really what God desires from all of us, is that we appropriately praise and worship Him, and that only He can cause anyway.

⁸³⁹ Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχὺ –

⁸⁴⁰ Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος – Of course Zaccheus was wealthy because he was not only a tax collector but a chief tax collector who in collusion with the Romans was fleecing and overcharging his own people, the Jews, as much as he and his fellow tax collectors could get away with. Therefore, the last thing they were doing was loving their neighbor Jews as themselves in line with the Mosaic Covenant.

⁸⁴¹ καὶ ἐζήτησε ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν –

⁸⁴² καὶ προσδραμών εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι ἐκείνης ἡμέλλεν διέρχεσθαι –

⁸⁴³ καὶ ὥς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς· ἔειπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι – Somehow God had communicated to Jesus that his man Zaccheus was

ready to hear and embrace his message that he was the Messiah, and Jesus was ready to associate with him regardless of what the Jewish leadership might think of his doing so.

⁸⁴⁴ καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων – Zaccheus demonstrates good ethical belief in and acceptance of Jesus with great joy. He is rejoicing in this gain which he is experiencing from Jesus.

⁸⁴⁵ καὶ ἰδόντες πάντες διεγόγγυζον ὁλέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι – The “they” here must be all the Jews who are accompanying but who obviously do not understand all that it means for him to be God’s Messiah, meaning also that they do not understand God and the OT.

⁸⁴⁶ σταθεὶς δὲ ὁ Ζακχαῖος εἶπεν πρὸς τὸν κύριον ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς διδῶμι, καὶ εἴ τι νός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν – Just as the wealthy man in the previous story was unwillingly to experience the loss of his wealthy in order to gain eternal life, Zaccheus is willing to self-inflict loss for the sake of not only righting any wrongs which he has committed, but also for the sake of demonstrating the proper morality that accompanies association with Jesus as the Messiah.

cf. Leviticus 5:16, He shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it will be forgiven him. Cf. Numbers 5:7, then he shall confess his sins which he has committed, and he shall make restitution in full for his wrong and add to it one-fifth of it, and give it to him whom he has wronged.

So Zaccheus is going way beyond what the MC requires of a Jew who cheats a Jew.

⁸⁴⁷ εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία ἡ τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ὁ ἐστίν – Jesus’ response explicitly claims that Zaccheus is demonstrating authentic belief in God and him and that by virtue of this, he is showing what it really means to be a descendant of Abraham, i.e., not someone who can claim this physically, but someone who reveals the same kind of belief that Abraham had, regardless of whether or not he is a physical descendant in accordance with God’s promises in Genesis 12:1-3.

⁸⁴⁸ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός – Jesus states that his purpose is not to search out those who think that they are properly submitting to God by means of their external obedience to the commandments of the Mosaic Covenant (the Jewish leadership and probably most of the Jews in Israel at this time), but he is looking for people who have discovered by means of proper introspection that they are ruined morally and spiritually and simply need to obtain God’s mercy and forgiveness through the Messiah. In other words, most Jews would believe that they are the people who have their act together (chosen!) people by virtue of their obedience to the Mosaic Covenant, but Jesus is implying that they are actually “ruined” and need to recognize the depth of their sinfulness in the midst of also coming to the realization that he is truly their Messiah, King, and Priest. They are not slated for God’s mercy and salvation by their outward performance of the Mosaic Covenant but for His destruction and ruin.

⁸⁴⁹ Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἔγγυς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρήμα ἡμέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι – The parable is going to show that Jesus will leave the earth and Israel for a while in order to “receive” his kingdom, i.e., in order to wait for the right time to return from his absence and institute the Kingdom of Israel.

Disciples expecting him to restore the kingdom now.

⁸⁵⁰ εἶπεν οὖν ἄνθρωπος τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι – Jesus will leave the earth and Israel until it is the right time according to God the Father for him to return and set up the Kingdom of Israel.

JC – ten minas, measures of metal, ten slaves, one mina each, instructs them to do business and make a profit in some business; accountable; will be gone a long time. Jews did not want Archelaus to be their king and is analogous to Jesus going away for a long time.

⁸⁵¹ καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς – He has granted the knowledge of the kingdom and him to certain ones who should take this knowledge and convey it to others as it would be appropriate.

⁸⁵² οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἠπάρεσκεσαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς – The fact will be that most Jews will not want him to be their Messiah and king and will look for someone else to fulfill these roles.

⁸⁵³ Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο – The Jews with whom he left his message and knowledge will have to give account of what they did with this knowledge.

⁸⁵⁴ παρεγένετο δὲ ὁ πρῶτος λέγων κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς – Some will convey it well and numerous times to other people.

⁸⁵⁵ καὶ εἶπεν αὐτῷ ἔυγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων – These will be given the responsibility of continuing to convey it in a commensurate manner in the Kingdom of Israel. On surface level, servant made ten minas out of one. Nobelman is impressed and rewards him with ten cities. Corresponds to some doing more with truth of gospel from Jesus than others and rewarded accordingly. Same with five minas and five cities.

⁸⁵⁶ καὶ ἦλθεν ὁ δευτερός λέγων ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς – Others will convey it not so well and not so numerous, but they will convey it.

⁸⁵⁷ εἶπεν δὲ καὶ τούτῳ· ἡ καὶ σὺ ἐπάνω γίνου· πέντε πόλεων – They also will be given the responsibility of continuing to convey it in a commensurate manner in the Kingdom of Israel.

⁸⁵⁸ καὶ ὁ ἕτερος ἤλθεν λέγων· κύριε, ἰδοὺ ἡ μὲν σου ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ –

⁸⁵⁹ ἔφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἵρεις δὲ οὐκ ἔθηκας καὶ θερίζεις δὲ οὐκ ἔσπειρας – This person knew he was accountable for the knowledge, but was afraid to make a mistake doing so in which case he would incur the wrath of God. So he simply kept the knowledge in his own mind and did not share it.

⁸⁶⁰ λέγει αὐτῷ· ἐκ τοῦ στόματός σου ἔκρινώ σε, πονηρὲ δούλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἵρων δὲ οὐκ ἔθηκα καὶ θερίζων δὲ οὐκ ἔσπειρα – Jesus agrees that he holds the Jews who know his message accountable for sharing it.

⁸⁶¹ καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον· ἐπὶ τράπεζαν; καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα – This man should have at least laid out the information that he had and seen how God would use it.

⁸⁶² καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ’ αὐτοῦ τὴν μὲν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι – But since he did not, he demonstrated a complete lack of belief and in fact complete rebellion against God and Jesus the Messiah. Therefore, God takes his knowledge away (he experiences His condemnation and destruction), and the person who has the best grasp of the message gains even more, as the “people” in the next verse point out with a sense of objecting to this person obtaining more knowledge.

Tempted to find analogy in each detail. But Jesus is simply expecting us to do something with his truth. If I do nothing, I will be condemned. Only those who engage with the truth and live it will be given eternal life.

No analog.

⁸⁶³ καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς –

⁸⁶⁴ λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται – But Jesus indicates that this is how the Kingdom of Israel works, with people who have knowledge of God and who share it appropriately gaining more knowledge and responsibility with it, while people who have knowledge of God and who do not share it appropriately lose what they have (as a result of God’s condemnation and destroying them).

Common lesson from Jesus. When we do not engage with truth, our understanding dissipates and goes away.

⁸⁶⁵ πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτούς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτούς ἔμπροσθέν μου. – Likewise, the Jews who reject Jesus as the Messiah will also incur God’s condemnation and destruction.

The real bad guys are the ones who do not want Jesus to be their king. No better or worse than the one who does nothing with his truth.

⁸⁶⁶ Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων ἰεὶς Ἱεροσόλυμα – Notice the number of times Luke mentions in 9:51-19:44 that Jesus is proceeding to Jerusalem.

⁸⁶⁷ Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν – In Luke’s account, this is the last stage of Jesus’ journey to Jerusalem, riding into the city on a donkey/colt. Bethphage and Bethany are just a couple miles east of Jerusalem.

⁸⁶⁸ λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἣ εἰσπορευόμενοι εὐρήσετε πῶλον ὀδεμένον, ἐφ’ ὃν οὐδεὶς ὁπώποτε ἄνθρωπον ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε –

In Zechariah 9:1-8, the Jews have returned to Israel and Jerusalem from exile in Babylon, and it is around 520 B.C. The Persians are ruling them. God predicts that other prosperous cities will be destroyed, but a day is coming when He will camp around Jerusalem, so that never again will they be under the rule of Gentiles. We know that this is when Jesus returns, restores the Kingdom of Israel, and rules the whole earth. This will be the end of the present age as history heads into the millennial kingdom of Revelation 20. Then in Zechariah 9:9-10, God connects the exaltation of Israel to the appearance of their king. He will “cut off” and eliminate their enemies’ chariots and horses, meaning their armies and military gear. He also provides a vision of Israel’s king. His nature will be like one who sits on a donkey, which is a symbol of lowliness, when he first appears to Jerusalem and the Jews. This is the unremarkable Jesus, the peasant laborer from Nazareth in Galilee, the son of a mason and bricklayer.

This may not be an actual prediction by God in Zechariah, but only a symbolic vision. Then Jesus takes the vision with its symbol and acts it out for the benefit of the people of Jerusalem and for his disciples. He is creating his own parable and saying, “I am your king,” who will eventually destroy your enemies. But first, I have to go through death on the cross.

⁸⁶⁹ καὶ ἂν τις ὑμᾶς ἐρωτῇ· ὁδὴ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρειάν ἔχει – These statements by Jesus must be based upon God the Father’s having communicated to him directly how his story is going to unfold in regard to his riding the colt into Jerusalem. Certainly, God could have written the story without anyone’s questioning the disciples why they are taking the colt, but this is the way He wanted things to go.

⁸⁷⁰ Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς –

⁸⁷¹ λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον –

⁸⁷² οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρειάν ἔχει – And presumably this was the end of the matter as far as the owners were concerned.

⁸⁷³ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν –

⁸⁷⁴ πορευομένου δὲ αὐτοῦ ὑπεστρώωνον τὰ ἱμάτια ἑαυτῶν ἔν τῇ ὁδῷ – Seems unusual, but cf. 2 Kings 9:13, Then “they hurried and each man took his garment and placed it under him on the bare steps, and ^bblew the trumpet, saying, “Jehu is king!” EBC – this is a sign of submission, which makes sense.

⁸⁷⁵ ἔγγιζοντος δὲ αὐτοῦ ἤδη πρὸς τὴ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ ἡ πασῶν ὧν εἶδον ἰδυνάμεων –

⁸⁷⁶ λέγοντες ὑλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις – So on the basis of the miracles which God has performed through Jesus, his disciples conclude that he is the king of Israel (like Jehu in 2 Kings 9:13) and commend God for sending the Messiah to them. In other words, they are thinking that Jesus is the final king and therefore *the* Messiah.

Psalm 118:26, Blessed is the one who comes in the name of Yahweh. We have blessed you (pl.) from the house of Yahweh. This is the same psalm with the statement, “The stone which the builders rejected has become the chief cornerstone (v. 22, and cf. Luke 20:17).” And here we notice that the disciples modify the statement from Psalm 118 and call Jesus “king.” Blessed is the king who comes in the name of Yahweh, thus identifying Jesus as the Messiah. Hugely important because of the association of this one who comes from Yahweh and the Messiah and the king of Israel.

⁸⁷⁷ καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου – They say this because they do not believe that he is Israel’s final king and Messiah.

⁸⁷⁸ καὶ ἀποκριθεὶς εἶπεν λέγω ὑμῖν. Ἦ ἐὰν οὗτοι ἰσιωπήσουσιν, οἱ λίθοι ἑκράξουσιν – Jesus is saying that not only are his disciples correct in their assessment of him, but also no one will be able to stop God from announcing somehow and some way that he is the Messiah. Indeed, if no human being will make this information public, then God will cause nature to speak like human beings and say it. This is how important this information is to Israel and to the world.

⁸⁷⁹ Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτὴν – Mourning the loss of affirmation and love from the nation of Israel, God’s people. If weeping over loss is good enough for Jesus, it is good enough for me.

⁸⁸⁰ λέγων ὅτι εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην Ἦ νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου – True eternal shalom comes from God and His grace through the forgiveness by means of the Messiah. The Jews do not “know” this, because they are rejecting him as the Messiah. But God has intentionally hidden it from their minds and hearts so that Jesus may be considered a criminal against God by them and be crucified, which will allow him to fulfill his responsibility of qualifying to be king and priest for Israel and anyone Gentile who embraces him as such.

⁸⁸¹ ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ ἡ παρεμβολοῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσιν σε καὶ συνέξουσιν σε πάντοθεν –

⁸⁸² καὶ ἐδαφιοῦσιν σε καὶ τὰ τέκνα σου ἔν σοί, καὶ οὐκ ἀφήσουσιν ἑλθόν ἐπὶ λίθον ἐν σοί, ἀνθ’ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου – While the devastation by the Man of Lawlessness and his army will be great, this sounds more like the Roman destruction of Jerusalem and the temple in A.D. 70. For example, God says in Zechariah 14:2, “For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city.” In other words, when the Man of Lawlessness (Gog of Ezekiel 38,39) tries to capture Jerusalem, he will not be able to destroy it completely. God will protect Jerusalem and the Jewish people by pouring out His Spirit on them and by the return of Jesus (cf. Zechariah 12:10). And Zechariah 14:3,4 says with respect to the invading army at the time of Jesus’ return – **3** Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. **4** In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. **5** You [the believing Jews] will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him [as Paul states in 1 Thessalonians 4:13-17].” Therefore, here in Luke 19:43,44 Jesus is predicting the destruction of Jerusalem by the Roman general Titus. He surrounded the city and laid siege to it, which resulted in his burning the city to the ground with its people inside and tearing down every building, including the temple. And if there was anything left, General Sextus during the reign of Hadrian finished the job to quell the Bar Kokhba revolt in A.D. 135.

The season/time of the Jews’ visitation is God’s visiting them through His Messiah, Jesus. But they rejected him and therefore God Himself, which resulted in God’s judgment by destroying Jerusalem and the temple in A.D. 70 and expelling the Jews from the land of Israel in A.D. 135.

I Peter 2:12 mentions the next time of God’s visitation at the return of Jesus – **12** Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation (ἐν ἡμέρᾳ ἐπισκοπῆς).

Cf. Luke 1:78 – **78** Because of the tender mercy of our God, with which the Sunrise from on high will visit us (ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους),

⁸⁸³ Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας – Here Luke begins his last section of Jesus’ being in Jerusalem where he will be crucified and rise from the death (19:45-24:53).

This is not the first time Jesus has thrown out the merchants and money-changers. Cf. John 2.

⁸⁸⁴ λέγων αὐτοῖς γέγραπται ἡ καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν – cf. Isaiah 56:6,7 – **6** Also the “foreigners who join themselves to the LORD,

To minister to Him, and to love the name of the LORD,
To be His servants, everyone who keeps from profaning the sabbath
And holds fast My covenant;

7 Even those I will bring to My holy mountain

And make them joyful in My house of prayer.

Their burnt offerings and their sacrifices will be acceptable on My altar;

For My house will be called a house of prayer for all the peoples.

During the millennial kingdom, both Jews and Gentiles will respect the temple as the proper place to worship God and pray according to the Mosaic Covenant, and no commerce will take place in its midst.

cf. Jeremiah 7:11 – “Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen *it*,” declares the LORD.

Just as the Jews of the southern Kingdom of Judah misused the temple, so are the Jews of Jesus’ day. Therefore, they deserve destruction and exile like their ancestors.

cf. Jeremiah 7:1-28 – **Jer. 7:1** The word that came to Jeremiah from the LORD, saying, **2** “Stand in the gate of the LORD’S house and proclaim there this word and say, ‘Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!’” **3** Thus says the LORD of hosts, the God of Israel, “Amend your ways and your deeds, and I will let you dwell in this place. **4** “Do not trust in deceptive words, saying, ‘This is the temple of the LORD, the temple of the LORD, the temple of the LORD.’” **5** “For if you truly amend your ways and your deeds, if you truly practice justice between a man and his neighbor, **6** if you do not oppress the alien, the orphan, or the widow, and do not shed innocent blood in this place, nor walk after other gods to your own ruin, **7** then I will let you dwell in this place, in the land that I gave to your fathers forever and ever.

Jer. 7:8 “Behold, you are trusting in deceptive words to no avail. **9** “Will you steal, murder, and commit adultery and swear falsely, and offer sacrifices to Baal and walk after other gods that you have not known, **10** then come and stand before Me in this house, which is called by My name, and say, ‘We are delivered!’ — that you may do all these abominations? **11** “Has this house, which is called by My name, become a den of robbers in your sight? Behold, I, even I, have seen *it*,” declares the LORD.

Jer. 7:12 “But go now to My place which was in Shiloh, where I made My name dwell at the first, and see what I did to it because of the wickedness of My people Israel. **13** “And now, because you have done all these things,” declares the LORD, “and I spoke to you, ‘rising up early and speaking, but you did not hear, and I called you but you did not answer, **14** therefore, I will do to the house which is called by My name, ^bin which you trust, and to the place which I gave you and your fathers, as I did to Shiloh. **15** “I will cast you out of My sight, as I have cast out all your brothers, all the offspring of Ephraim.

Jer. 7:16 “As for you, do not pray for this people, and do not lift up a cry or prayer for them, and do not intercede with Me; for I do not hear you. **17** “Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem? **18** “The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven; and *they* pour out drink offerings to other gods in order to spite Me. **19** “Do they spite Me?” declares the LORD. “Is it not themselves *they* spite, to their own shame?” **20** Therefore thus says the Lord GOD, “Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and it will burn and not be quenched.”

Jer. 7:21 Thus says the LORD of hosts, the God of Israel, “Add your burnt offerings to your sacrifices and eat flesh. **22** “For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices. **23** “But this is what I commanded them, saying, ‘Obey My voice, and I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may be well with you.’” **24** “Yet they did not obey or incline their ear, but walked in *their own* counsels and in the stubbornness of their evil heart, and went backward and not forward. **25** “Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending *them*. **26** “Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.

Jer. 7:27 “You shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you. **28** “You shall say to them, ‘This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth.

In the above passage of Jeremiah 7, the phrase “robbers’ den” is an interesting one in the context. Two things typically are true of a robbers’ den. The first is that it is a place to hide from the law, and the second is that it is a place to plan the next heist. Therefore, God is saying that the temple is where the Israelites are hiding from Him and where they plan their next moves of stealing from both Him and their fellow Jews. In other words, the Israelites are using the very place where they know they come into the presence of God actually to hide from the presence of God—ironic. In addition, they are using the time spent performing the actions of worship of God to plan their next actions of cheating their fellow Israelites—ironic. But “robbers’ den” does not mean only unfair and selfish economic transactions on the part of the Israelites. Instead, the entire context points towards a meaning of first, a stubborn and evil (uncircumcised or changed) heart so that people are operating strictly on the basis of the moral depravity at the level of their defining moral essence, and second, actions that in some cases are probably economic (not practicing “justice between a man and his neighbor” – 7:5) and in other cases are religious (making “cakes for the queen of heaven”, etc. – 7:18). They

think that they are hiding their rebellion against God by showing up at the temple and going through the motions of presenting offerings to Him according to the Mosaic Covenant, when they are also using the time and place to plan their next immoral and unjust move towards God and their fellow Jews.

Therefore, the last comment in this verse in Mark that the merchants have made the temple a robbers' den indicates primarily the lack of a changed heart and authentic faith on the part all these merchants who are selling, i.e., that they have injected their own unbelief and false religion into the proper place of worship of Yahweh. Thus, they may be engaging in fair and natural commerce, but they also may be exploiting the opportunity to sell their animals, birds, and money by using it in an unfair and selfish way. But it also may be the case that the Levitical, temple leadership, and especially the high priest, are being so meticulous in the inspection of animal sacrifices brought to them that only the merchants' animals and birds end up being acceptable to them, thus requiring the people to buy their sacrifices from the merchants. Or they are taking advantage of the fact that some people from far away do not want to go to the trouble of bringing their own sacrifices and are selling them what they need at an exorbitant price. Regardless of the leaders' and the merchants' motivation, the primary problem is their unchanged and stubborn hearts. And it would ultimately be the high priest who would authorize all the activities in the temple area where they all are hiding from God by being in the very place where God requires they worship Him and they also are planning their next heist of stealing from God and the people for their own economic gain.

cf. Isaiah 56:1-8 – **Is. 56:1** Thus says the LORD, “Preserve justice and do righteousness, For My salvation is about to come and My righteousness to be revealed. **2** “How blessed is the man who does this, and the son of man who takes hold of it; Who keeps from profaning the sabbath, and keeps his hand from doing any evil.” **3** Let not the foreigner who has joined himself to the LORD say, “The LORD will surely separate me from His people.” Nor let the eunuch say, “Behold, I am a dry tree.” **4** For thus says the LORD, “To the eunuchs who keep My sabbaths, and choose what pleases Me, and hold fast My covenant, **5** to them I will give in My house and within My walls a memorial, and a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. **Is. 56:6** “Also the foreigners who join themselves to the LORD, to minister to Him, and to love the name of the LORD, to be His servants, everyone who keeps from profaning the Sabbath and holds fast My covenant; **7** Even those I will bring to My holy mountain and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples (בֵּית תְּפִלָּה לְכָל-עַמִּים) (oikos προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν).” **8** The Lord GOD, who gathers the dispersed of Israel, declares, “Yet *others* I will gather to them, to those *already* gathered.”

Because the context concerns Gentiles to a great degree, Jesus' quote from Isaiah 56:7 probably indicates that all this business activity is taking place in the Court of the Gentiles (nations/peoples), which is the outer area of the temple. Therefore, the first comment pertains to the atmosphere of humility that is involved in prayer that should pervade the entire temple and allow Gentiles (non-Jews) to come and use the temple for their own worship of God. The offering of sacrifices with bleating sheep and cutting their throats to drain their blood is noisy enough without the hawking of these same animals and birds by greedy, evil at heart merchants in the same area and making it difficult for the “nations” to worship God properly. How can a person (Gentile) pray thoughtfully and humbly before God with so much noise and commotion? And what would a visitor really be taught about God in such a situation? Certainly not that God is merciful and gracious to sinners who do humble themselves before Him. Instead, they would learn that this is how the Jews engage in great business activity and achieve great wealth, while merely putting on a show for God. There may even be in the Jewish leadership's mind using the merchants and moneychangers from preventing Gentiles from accessing the temple, i.e., using them to keep out the riffraff.

We should notice also that Isaiah 56 speaks of Gentiles' bringing their sacrifices to be offered on the temple altar in addition to the Jewish offerings. Thus, the Mosaic Covenant becomes something that the Gentiles will enjoy keeping on the land of Israel during the millennial kingdom.

EBC – When Jesus entered the temple area (v.15), the smell of the animals entered his nostrils; and the noise from the moneychangers' tables beat on his ears. For the convenience of pilgrims, the cattlemen and the moneychangers had set up businesses in the Court of the Gentiles. The animals were sold for sacrifices. It was far easier for a pilgrim in Jerusalem to purchase one that was guaranteed kosher than to have to bring an animal with him and have it inspected for meeting the kosher requirements. The Roman money the pilgrims brought to Jerusalem had to be changed into the Tyrian currency (the closest thing to the old Hebrew shekel), since the annual temple tax had to be paid in that currency [cf. Exodus 30]. Exorbitant prices were often charged for changing the currency. By overturning the tables of the moneychangers and the benches of those selling doves, Jesus was directly challenging the authority of the high priest, because they were there by his authorization. In John's account Jesus drove them out with a whip made from pieces of rope. Mark does not mention a whip. Nevertheless the words “driving out” and “overturned the tables” suggest that Jesus used force [at least on the animals and the tables, not on the people].

⁸⁸⁵ Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ – Out of envy and the false supposition that he is violating the Torah.

⁸⁸⁶ καὶ οὐχ εὗρισκον ὅτι ποιήσωσιν ᾧ, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο 'αὐτοῦ ἀκούων' – For the moment, Jesus' popularity and the attractiveness of his teaching among all the crowds were preventing the Jewish leadership from finding an opportune way to get rid of him.

⁸⁸⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ὁ διδάσκων αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις –

⁸⁸⁸ καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὼν ἡμῖν ἔν ποία ἐξουσία ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην – They probably want him to say, “God,” and then they can accuse him of blasphemy and condemn him.

⁸⁸⁹ ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κάγω λόγον, καὶ εἰπατέ μοι –

⁸⁹⁰ τὸ βάπτισμα ὁ Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων – So Jesus plays their same game and asks them to commit to the correct idea or not in regard to John the Baptist. And he probably has already deduced that they will balk at answering his question so that he will not have to answer theirs.

⁸⁹¹ οἱ δὲ συνέλογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἰπώμεν· ἐξ οὐρανοῦ, ἐρεῖ διὰ τί ὁ οὐκ ἐπιστεύσατε αὐτῷ –

⁸⁹² ἐὰν δὲ εἰπώμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι – The Jewish leaders are caught between a rock and a hard place. It is a lose-lose situation for them, unless that refuse to answer at all.

⁸⁹³ καὶ ἀπεκρίθησαν μὴ εἰδέναι ὁ πόθεν – So they decide to claim complete ignorance in regard to John the Baptist, which is a lie. They want to say, “From men.”

⁸⁹⁴ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ – And now Jesus clearly has the right to refuse to answer their question.

⁸⁹⁵ ὁ Ἡρῶδοις δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ὁ ἀνθρώπος [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανοὺς –

⁸⁹⁶ καὶ ὁ καιρὸς ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον ἕνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν –

⁸⁹⁷ καὶ προσέθετο ἕτερον πέμψαι δούλον οἱ δὲ κακῶς δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν –

⁸⁹⁸ καὶ προσέθετο τρίτον πέμψαι οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον –

⁸⁹⁹ εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον

ὁ ἐντραπήσονται –

⁹⁰⁰ ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ὁ ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γέννηται ἡ κληρονομία – Jesus is not saying that the Jewish leaders actually have concluded that he is the Messiah and are consciously plotting against God and him to keep him from fulfilling his role, but if they are willing to understand the parable, they are plotting against God and him as the Messiah, which in the final analysis will cause him to fulfill his role by being crucified and qualifying to be the nation of Israel’s king and priest.

⁹⁰¹ καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν· τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος –

⁹⁰² ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς· τοὺτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις· ἀκούσαντες δὲ εἶπαν μὴ γένοιτο – Actually, the Jewish leaders do understand at least that Jesus is speaking this parable against them as the tenant farmers who are mistreating him as their ancestors have mistreated God’s prophets, and they beg to differ with him on the issue of their deserving to be destroyed by God and the leadership of the nation of Israel being given to other leaders.

⁹⁰³ ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας – In Psalm 118, God is saying that He is building the great nation of Israel on both His promise/grace and the one who comes from Him whom the people will consider blessed—the final descendant of David according to the Davidic Covenant (cf. v. 26).

Psalm 118 was written probably by Ezra when the exiles returned from Babylon and reinstituted the Feast of Booths in Jerusalem. He is reflecting on God’s hesed and loyal love to the nation of Israel. In v. 17, the “I” is Israel.

In v. 19, the people of Israel enter into the Kingdom of God through the gates of righteousness and appropriate obedience to God.

In v. 22, the rejected stone is the Davidic Covenant and line of David that culminates in Jesus as the final king of the Kingdom of God of Israel. The people basically rejected David and his descendants as their king because they lacked authentic belief from changed hearts.

Thus, the rejecting of David by their forefathers turned into the rejection of Jesus by the chief priests and Sanhedrin, along with the rest of the people of Israel.

⁹⁰⁴ πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν – For a person to experience this “stone” in any other way than to embrace it as foundational to God’s building the Kingdom of Israel is to invite God to crush and destroy him.

⁹⁰⁵ Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἄρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτούς εἶπεν τὴν παραβολὴν ταύτην – The Jewish leaders were not willing to accept that Jesus was correct in calling for God to destroy them for rejecting him as the Son of God, and so they sought to kill him as the parable indicated. But as with question Jesus had posed about John the Baptist, the leaders feared the people and their support of Jesus.

⁹⁰⁶ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγον, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος – The ultimate plan was to hand Jesus over

to the Roman governor Pilate and have him crucify him in order to get rid of him.

As if Jesus was not going to be able to tell if people are pretending to be his followers.

⁹⁰⁷ καὶ ἐπρωτόησαν αὐτὸν λέγοντες· διδάσκαλε, οἶδμεν ὅτι ὁρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις – What an obvious statement from those who are only pretending to be in support of Jesus.

⁹⁰⁸ ἔξεστιν ἡμῶς Καίσαρι φόρον δοῦναι ἢ οὐ – Basically, does the Mosaic Covenant and Torah which call for us to submit to only God's authority and no human authority than one God gives us within the nation of Israel, i.e., that is Jewish, permit us to submit to the Gentile, human authority of the Roman Empire? The obvious and in certain respects correct answer is, No.

If Jesus answered, No, then they could accuse him of treason against Rome, hand him over to Pilate, and be assured that Pilate would execute him. If he answered, Yes, they could accuse him of violating the Torah and accuse him of clear blasphemy and then turn him over to Pilate and urge him to execute him for them, which they must have had some confidence was a real if not certain possibility.

⁹⁰⁹ Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς – Their pretension and attempt to trap him was obvious to Jesus.

⁹¹⁰ δεῖξατέ μοι ἑνὸς δηνάριον ἧ τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν Καίσαρος –

⁹¹¹ ὁ δὲ εἶπεν πρὸς αὐτούς· τοῖνυν ἀπόδοτε τὰ ἑκατὸν Καίσαρος ἢ Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ – Actually, this works (obviously!). The denarius is not Jewish coinage and therefore does not have to be considered as under the authority of the Torah and Mosaic Covenant. So if Rome made the denarius, then Rome owns it, and they can give it to Rome. On the other hand, people are made by God, and they should give themselves to Him, thus satisfying both authorities.

⁹¹² καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος· ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν –

⁹¹³ Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες· ἀνάστασιν μὴ εἶναι, ἐπρωτόησαν αὐτὸν – A specific group of the Jewish leaders.

⁹¹⁴ λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἦ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ – The law of levirate marriage from the Latin levir meaning brother-in-law.

⁹¹⁵ ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος –

⁹¹⁶ καὶ ὁ δεῦτερος –

⁹¹⁷ καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως ὁ δὲ καὶ ὁ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον –

⁹¹⁸ ὕστερον καὶ ἡ γυνὴ ἀπέθανεν –

⁹¹⁹ ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα –

⁹²⁰ καὶ ὁ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου ἡ γαμοῦσιν καὶ γαμίσκονται –

⁹²¹ οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται – The institution of marriage ceases in the eternal Kingdom of God in the new creation.

⁹²² οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες – And the reason is that propagation of human beings is no longer necessary, because those who attain to the resurrection of the dead never die after that.

⁹²³ ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ –

⁹²⁴ θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν – The people who will live in the resurrection are those who are like Abraham, Isaac, and Jacob, sinners who were alive by virtue of the work of the Spirit of God within them and who will go on to attain to the resurrection of the dead and living in the eternal Kingdom of God.

⁹²⁵ Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν διδάσκαλε, καλῶς εἶπας –

⁹²⁶ οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν –

⁹²⁷ Εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν –

⁹²⁸ αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου –

⁹²⁹ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου –

⁹³⁰ Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν – In Psalm 110, David relates how one of his descendants as the King of Israel will be not only his Lord but also his priest “according to the order of Melchizedek.”

As the author of Hebrews explains, David has figured out that in order to obtain eternal life from God, one of his descendants as his “son” will actually rule over him in eternity and will appeal to God for mercy on his behalf as both a permanent, eternal king and eternal priest. Thus, the Messiah is the Son or descendant of David. But apparently the Jews of Jesus day had not been able to interpret Psalm 110 correctly in the light of all the other passages about not only the Messiah but even the Mosaic Covenant and its highlighting the fact that the Jews needed God's mercy through both a priest and a sacrifice, both of which the priest according to the order of Melchizedek of Psalm 110 would be.

⁹³¹ Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ] –

⁹³² προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις –

⁹³³ οἱ ᾧ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν ὅκαὶ προφάσει μακρὰ προσεύχονται οὗτοι λήμψονται περισσότερον κρίμα – The scribes are more interested in the approval of man than they are the approval of God.

EBC – In comments about Mark 12:40, EBC says that teachers of the Law were not allowed to be paid for their services and relied on the generous patronage of others. They greedily preyed upon wealthy widows. In comments about Luke 20:47, EBC says that they misused their responsibility as legal arbiters and betrayed the financial trust innocent widows placed in them.

They will receive greater condemnation, but it will still be measured.

⁹³⁴ Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους –

⁹³⁵ εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ ᾠλεπτά δύο –

⁹³⁶ καὶ εἶπεν ἁληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ᾠαυτῇ ἢ πτωχῇ πλεῖον πάντων ἔβαλεν –

⁹³⁷ πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα ᾠαυτῇ δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ᾠπάντα τὸν βίον ὃν εἶχεν ἔβαλεν – Jesus is not saying that she put in all that she has to live on (that would not make any sense), but that all that she has to live on is a definite lacking, i.e., she is extremely poor. Therefore, any gift from her is basically a sacrifice on her part in comparison to the wealthy whose gifts do not cut into their ability to live and sustain their standard of living.

From notes on Mark – If she put in the temple treasury her whole livelihood, then how was she going to be able to live? This does not make sense unless she is counting on God to provide her with her livelihood all over again, which is possible. But does this really make sense either? Or is Jesus referring to her willingness to give up everything in the world in order to gain herself and eternal life from God as in other passages? This makes more sense, that he is using hyperbolic language to try to get across the important point that a person's inwardness and commitment to God is more valuable than their outward actions and the basis of their outward actions in the final analysis.

⁹³⁸ Καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ᾠαναθήμασιν κεκόσμηται εἶπεν – When studying this passage of the Olivet Discourse in Luke 21 along with Matthew 24, Mark 13, and Luke 17, it is preferable to pursue understanding the event of this discussion between Jesus and his disciples as opposed to simply the text of each individual account. This means using the other parallel passages to help understand the meaning of the passage in any one of the individual accounts. And Jesus' comment in Matthew 24:36, "Regarding that day and hour, no one knows, not even the *angeloi* of the heavens, nor the Son, but the Father alone" (cf. Mark 13:32), is key to realizing that Jesus knows that Jerusalem and the temple will be destroyed and that he will return to restore the Kingdom of Israel, but he does not know the exact time of any of these events or even who will destroy Jerusalem and the temple. Maybe it will be the Romans, but it could be a nation later in history which follows Rome and its empire.

This temple was a pet project of King Herod the Great who as an Edomite wanted to ingratiate himself to the Jews. Its construction as a replacement for the one built by Zerubbabel after the return of the exiles from Babylon 500 years earlier was begun over forty years before this event and was still not yet complete. It became one of the seven wonders of the world so that it obviously was a beautiful building, and it is no surprise that the disciples would comment on this fact.

See the notes for my translation of Mark 13 for a more detailed explanation of portions of the Olivet Discourse. The notes for my translation of Matthew 24 will also help.

⁹³⁹ ταῦτα ὅα θεορεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ᾠφεθήσεται λίθος ἐπὶ λίθῳ ᾠὲς οὐ καταλυθήσεται – While Jesus is certain that the temple is going to be destroyed, he probably does not know exactly when or by whom, i.e., that it is less than forty years away in A.D. 70 when Titus and his Roman army decimate the entirety of Jerusalem. Just as he does not know the time of the temple's destruction, neither does he know when is his return and establishing the Kingdom of Israel (the millennial kingdom of Revelation 20). Cf. Mark 13:32, And of that day and hour no one knows, not the angels in heaven, nor the Son, but only the Father; and Matthew 24:36 Regarding that day and hour, no one knows, not even the *angeloi* of the heavens, nor the Son, but the Father alone; and Acts 1:7, And he said to them, "It is not for you to know the times or the seasons which the Father has established by His own authority."

The destruction of the temple indicates another judgment on Israel by God as He brought about in 722 B.C. and 586 B.C. on the northern Kingdom of Israel and the southern Kingdom of Judah respectively. Thus, one more judgment of the Jews is going to occur before Jesus the Messiah establishes the restoration of the Kingdom of Israel, i.e., all Israel (cf. Acts 1). This also means one more exile of the Jews before they are restored to the land in prosperity, success, and with their permanent king, the Messiah. The exile mostly takes place in A.D. 132-135 as a result of the Bar Kochba revolt, when the Jews are scattered by the Romans never to return until the 19th century with the Zionist Movement which culminates in the state of Israel coming into existence in 1948. However, this should not yet be considered the restoration of the Jews to the land, because it will later include God's changing the hearts of all the Jews worldwide after the invasion and destruction caused by the Man of Lawlessness and his army (cf. 2 Thessalonians and Daniel 11,12). Thus, present day Israel is quite possibly the arena in which God's last judgment of the Jews will take place before the return of Jesus and before he restores the Kingdom of Israel.

⁹⁴⁰ ᾠερωτότησαν δὲ αὐτὸν ᾠλέγοντες διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι – Like Mark, Luke is probably stating the question verbatim, while Matthew reveals the other two details of the question regarding Jesus' *parousia*, his coming into his kingdom (the emperor's blessing his people with his presence), and the end of the age of the Gentiles.

Notice Luke does not mention that they are all up on the Mt. of Olives when this discussion takes place and that Peter,

James, John, and Andrew asked him this question privately.

Here are the notes for Matthew 24:3 – Matthew demonstrates by the way he states the question that he understands the disciples to be asking about these other two elements also. This is to say that they connect the destruction of the temple with either his coming into his kingdom which they believe will occur soon (if they have not yet grasped that he is going to die and rise from the dead, which seems more likely; cf. Acts 1), or his return (assuming that they have grasped to some degree the fact that he will leave and come back to set up his kingdom, which actually does not seem likely). They also connect the destruction of the temple with “the finalization” of the present age, meaning the end of the period of time when Israel is still at the mercy of their enemies (the age of the Gentiles when they have hegemony over the world) and before the Messiah returns to destroy their enemies and set up his kingdom as the final Davidic king so that he and the Jews have hegemony over the world. Therefore, the disciples are assuming that these three events are contemporaneous.

παρουσία = an emperor’s blessing his people with his presence, thus Jesus’ coming into his kingdom and truly being present as the king and acting completely with the authority and role of the king, which he is not currently doing completely. This is why I have translated it “blessed appearance.”

⁹⁴¹ ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· Ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ ᾤκευθητε ὀπίσω αὐτῶν – Luke has Jesus connecting his parousia, setting up the Kingdom of Israel, with the end of the age of the Gentiles (as made clear by Matthew’s providing more details to the disciples’ question).

Two options for the “you” – 1) Peter, Andrew, James, John, and their peers only; 2) anyone who lives through the long time that Jesus implies in vs. 7-11, so that Peter, Andrew, James and John are representatives of them. Because of the long time implied in Matthew 24:7,8, #2 makes more sense than #1.

Thus false messiahs and false teachers will arise within the Jewish community in particular. Some will claim to be the Messiah, while others will claim they know that he is coming soon. Jesus is implying that it will be a long time before his return and the restoration of the Kingdom of Israel occurs.

⁹⁴² ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ ᾤκηθητε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος – This is the end of the present realm leading into the Kingdom of Israel when Jesus returns. Thus, it is the end of Gentile hegemony over the world and the beginning of Jewish hegemony under the rule of Jesus as the king of Israel.

Assuming from the biblical message that history is Israel-centric and Jewish-centric and that Jesus is talking to Jews whose scriptures predict their becoming the greatest nation in human history, he could be talking about only Israel’s enemies declaring that they are going to attack the Jews on the land of Israel, which of course will obviously frighten them. However, the next verse indicates that these wars are between multiple “ethnic groups” and therefore much wider spread than just Israel and probably even the Middle East. In addition, these attacks on the Jews and wars between other ethnic groups will not indicate that the finalization of the age is occurring and that the Messiah is about to happen. In other words, there will be lots of global conflicts which will occur before his return. It is not that “non-violence” is an immoral goal, but it is unrealistic in the light of God’s plans and purposes. Jesus’ point is that between his death, resurrection, ascension and his establishing the Kingdom of Israel will be a long time, indeed long enough that some people will weary of having to wait and thus become susceptible to being deceived by false Messiahs who precede Jesus’ parousia. The deception will also occur because the Jews (and others) will simply become afraid of being attacked and the possibility of violence towards them. Jesus encourages them to work through their fear with genuine belief in order to gain the eternal Kingdom of God. Indeed, violence throughout the times of the Gentiles will be a necessary part of God’s story before Jesus establishes his kingdom on the land of Israel.

⁹⁴³ Τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἑθνος ἐπ’ ἑθνος καὶ βασιλεία ἐπὶ βασιλείαν – This is during the rather long period of time leading up to Jesus’ return.

Jesus is saying that his establishing the Kingdom of Israel is a long way off. These kinds of catastrophes of vs. 9-11 are simply the “beginning of birth pangs” according to Matthew’s and Mark’s accounts, which in line with the analogy would still mean that the “birth” of Jesus’ parousia, his establishing the Kingdom of Israel as their blessed king, would not occur for a long time.

While it is possible that Jesus is talking about wars, earthquakes, and famines around the entire globe, his purview is more likely the boundaries of the Roman Empire and its neighbors in the Ancient Near East where there have been plenty of these catastrophic events which have occurred.

⁹⁴⁴ σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους· λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα ἔσονται – This is also during the rather long period leading up to Jesus’ return and just before his parousia and setting up the Kingdom of Israel.

Luke adds the “great signs from heaven,” which are not in Matthew’s or Mark’s text. Cf. Joel 2:28-32 and the destruction on the land of Israel prior to restoring the Jews and bringing about the final Davidic kingdom.

⁹⁴⁵ Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς ὅτας συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου – So this is before the destruction of Jerusalem in A.D. 70.

⁹⁴⁶ ἀποθήσεται ὑμῖν εἰς μαρτύριον – This is clearer than in Matthew and Mark that the purpose is to proclaim the gospel to the Gentiles using the persecution of (Jewish mainly?) Christians as that which leads to it. So while Christians

have used similar passages in Mark 13:10 and Matthew 24:14 as the basis for missionary movements starting in the 19th century, it is more coherent to understand Jesus to be saying that the Gentiles' hearing the gospel will be because of their persecuting Christians than because of the missionary movements.

⁹⁴⁷ θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ ᾠρομελετᾶν ἀπολογηθῆναι –

⁹⁴⁸ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ᾧ πάντες οἱ ἀντικείμενοι ὑμῖν – The similar passages in Matthew and Mark indicate that it is the Holy Spirit who gives people the wisdom and courage to proclaim the gospel. Here, Luke has Jesus' saying that it is he who does so. What he means is that all he taught Peter, Andrew, James, and John, i.e., his immediate disciples, and what they pass on to others as his apostles, will become useful through the invisible work of God's Spirit as He strengthens them and gives them clear minds to speak the truth to those who are mistreating them.

⁹⁴⁹ παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν – The rift between Christians and non-Christians will show up even in families where one would expect a parent to defend his son's life instead of handing him over to be executed for his Christian faith—just to save his own life.

⁹⁵⁰ καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου – The antipathy that unbelievers harbor towards God will be revealed in their antipathy towards believers, even those within their own families.

⁹⁵¹ καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται – This seems contradictory to 21:16 to the effect that Christians will be put to death by their persecutors. Therefore, it must be an idiomatic expression referring to the eternal existence of authentic believers. Even if they are put to death, Christians will go on in the resurrection of Revelation 20 to exist in the eternal Kingdom of God. This is also coherent with the next verse, 21:19.

⁹⁵² ἐν τῇ ὑπομονῇ ὑμῶν ῥησασθε τὰς ψυχὰς ὑμῶν – Here Jesus must mean by "your souls" (τὰς ψυχὰς ὑμῶν) "your existences," i.e., your existing as human beings in the eternal Kingdom of God. It is by the perseverance of the belief of authentic Christians that they obtain entrance into God's eternal kingdom and life.

⁹⁵³ Ὅταν δὲ ἴδῃτε κυκλομενῆν ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε ῥγνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς – Here through v. 24a Jesus is speaking of the destruction of Jerusalem and the expulsion of the Jews from the land of Israel that occurred from A.D. 70-135, even though, because of his comment to the effect that he does not know exactly when his return will occur, he does not know either when Jerusalem's destruction will occur and what Gentile army will perform it. There is always the possibility that another Gentile nation will conquer the Romans and be the destroying force of Jerusalem, or even another Gentile nation much later. The point is that God will bring about vengeance on the Jews for their rejecting their Messiah, Jesus of Nazareth, by using some Gentile army as His tool of vengeance, but not even Jesus knows exactly when and which army.

In the latter time period of A.D. 132-135, 580,000 Jews were killed by the Romans under General Sextus Severus, 50 fortified towns and 985 villages were destroyed, and the rest of the Jews were exiled from the land, never to return in any great number until the 19th century and the Zionist Movement.

So here in Luke 21:20, the author substitutes "But when you see Jerusalem surrounded by armies" for Mark's and Matthew's "When you see the abomination of desolation standing where it must not be (let the reader understand)." In this way, Luke tells us what the "let the reader understand" means. In line with Daniel 9, it means that the great sin which has displeased God of rejecting and crucifying the Messiah is leading to the destruction of Jerusalem by the (Roman) army which is in place where it should not be, i.e., a Gentile army dominating the Jews and their capital city on their land in contrast to what God has promised the Jews in Deuteronomy 28 of their having hegemony over the Gentiles. Thus, "abomination of desolation" is a metonymy of effect where the cause (the Jews' crucifying their Messiah) is put for the effect, the arrival of the (Roman) army on the land of Israel and its destroying Jerusalem and the temple.

Mark the author had realized how cryptic Jesus is being in regard to the appearance of the (Roman) army on the land of Israel and laying siege to Jerusalem, and so he adds "let the reader understand," which Matthew adopts also as a good way of pointing the reader to the right interpretation.

Matthew also points the reader towards the correct OT book for interpreting the phrase "abomination of desolation." And Daniel 9:27 is the correct passage of the three in Daniel because the first of the other two passages refers to Antiochus Epiphanes, who set up a statue of Zeus in the Jerusalem temple in December, 168 B.C., while the second passage refers to either the same event of Antiochus Epiphanes or something having to do with the Man of Lawlessness just before Jesus' returns.

Here is a quote from the Expositor's Bible Commentary regarding Daniel 11:31 – This verse gives further details about the momentous events of December 168 B.C. The desecration was, as already described, the rifling of the sanctuary and temple treasury and the removal of all the sacred vessels. The abolition of the daily sacrifices to the Lord was now made binding by the erection in the temple of Yahweh of "the abomination that causes desolation" (*siqqus mesomem*). Apparently this was a statue of Jupiter or Zeus Olympius, if we may judge from the statement of 2 Macc 6:2 that the temple itself was to be renamed the Temple of Zeus Olympius. Pagans invariably installed an image in the inner sanctuary of any temple dedicated to the worship of that deity. Even if the actual statue was not installed in the Jerusalem temple as early as 16 December (25 Chislev) 168 B.C., we may be sure that an idolatrous altar was formally consecrated there at that time. Thus the same type of desecration overtook the second temple as befell the first temple in the evil days of Ahaz (735–715) and Manasseh (695–642), when they too had set up an idolatrous altar (by Ahaz—2 Kings 16:10-16) and images of heathen gods (by Manasseh—2 Kings 21:3-5).

⁹⁵⁴ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἡ ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώρας μὴ εἰσερχέσθωσαν εἰς αὐτήν – And Jesus warns the Jews that once the (Roman) army has laid siege to Jerusalem, or even before it does as it is arriving on the land of Israel, every Jew who can should flee from it and find safety in the mountains, which are probably the Judean and Jordanian mountains east of Jerusalem and even on the other side of the Dead Sea. Luke includes when Mark and Matthew do not “and those who are in the midst of the city must leave, and those who are in the country must not enter the city,” indicating that Jesus is speaking of all Jews in and around Jerusalem when its demise comes from this Gentile army.

⁹⁵⁵ ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα – Luke also includes when Mark and Matthew do not “because these are days of vengeance, so that all things which are written will be fulfilled,” indicating that the destruction of Jerusalem and the persecution of the Jews which follows (right up to the time of Jesus’ return) is because of God’s anger being poured out on them for all their rebellion against Him, especially because of their rejecting and executing their Messiah, Jesus of Nazareth.

⁹⁵⁶ οὐαὶ ἡ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς ἑθλαζούσαις ἐν ἐκεῖναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργῇ ἡ τῶ λαῷ τοῦτῳ – Jesus is not condemning pregnant and nursing mothers. He is simply stating that the Gentile army’s destruction of the land of Israel is going to be so extensive and complete that it will be a very difficult time for everybody, especially for those who are “burdened” to a degree by pregnancy and nursing children that already makes it hard to travel quickly, which is exactly what the Jews will need to do in order to escape this army. This great calamity on the land and wrath to this people is coming directly from God as a response to the Jews’ many acts of rebellion against Him, especially their rejection of Jesus the Messiah by crucifying him.

⁹⁵⁷ καὶ πεσοῦνται στόματι ῥαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν ἡ καιροὶ ἐθνῶν – Only Luke states this explicitly, that the invading Gentile army (the Romans of General Titus of A.D. 70) will not only destroy Jerusalem and the temple, but they will also massacre the Jews on their own land (during mostly the Bar Kokhba Revolt of A.D. 132-135 by the Roman General Sextus Severus). Jesus adds that the city of Jerusalem, and therefore the land of Israel will be dominated by Gentiles until God is ready to fulfill His promise to the Jews of Genesis 12:1-3 and Deuteronomy 28 to cause the Jews finally to exercise hegemony over all the Gentile nations around the world, i.e., when Jesus returns and restores the Kingdom of Israel as the greatest country in all of human history. Until then, the Jews will find themselves utterly dependent on the Gentiles for their survival as the state of Israel is even today dependent on the United States to defend itself against its surrounding enemies.

⁹⁵⁸ Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἡ ἡχους θαλάσσης καὶ σάλου – This is a continuation of the idea of “until the times of the Gentiles are fulfilled” as Jesus goes on to explain the events associated with his second coming at the end of the present age, after God has fulfilled His purposes among the Gentiles and bringing many of them to belief. The key to understanding the time of these next events is the phrase “after that tribulation” in Matthew and Mark, meaning at the end of the judgment of God on the Jews that takes place between the first coming and the second coming of Jesus the Messiah. As stated in Mark 13:19, this will have been a time of judgment and suffering for the Jews greater than any which they had experienced from God before, including for example the Assyrian and Babylonian invasions of the 8th and 6th centuries B.C. respectively. The phrase “in those days” in Mark could make it seem that Jesus is talking about the the same time as the destruction of Jerusalem (cf. Mark 13:17), but we must remember that he does not know the exact timing of any of these events and has already said that the end of the age of the Gentiles will not be for a long time (cf. Mark 13:7,8).

Matthew 24:29 and Mark 13:24,25 use the same wording, while Luke changes the wording in 21:25,26. Probably Mark and Matthew are very closely quoting Jesus verbatim, while Luke is providing an explanation of what he means. Thus, even though it may appear as though Jesus is quoting the various OT passages in the Matthew and Mark renditions, he is simply saying that natural, catastrophic events will occur, affecting all the Gentile nations of the earth, i.e., probably global events and not just confined to the Middle East, and they will be so disturbing to unbelieving Gentiles that they will faint from fear and the possibility that more catastrophic events are on the horizon for them.

Another option is that Jesus is saying in an ANE manner that God will take the forces which Gentiles worship and manipulate to make their lives stable and secure and prevent them from using them this way, thus making life incredibly frightening for the Gentiles. However, the first option is more coherent with both Mark/Matthew’s wording and Luke’s. Therefore, something will happen to the cosmic elements of the universe and even the ocean on the earth that will frighten people out of their minds, all as a means to introduce a time of judgment on people on the earth by God through the Messiah.

⁹⁵⁹ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται – See above.

⁹⁶⁰ καὶ τότε ὁσονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς – Here Jesus alludes to Daniel 7:13,14 where Daniel sees a vision/dream of a man approaching God on a throne, and God gives this man a kingdom that will last forever. The phrase “Son of Man” in Daniel’s text means a human being, and Jesus exploits its use there to mean the Messiah and king of Israel, so that he is saying that he is the human being in Daniel’s vision who comes on the clouds of heaven, and he as Israel’s king will receive from God the eternal Kingdom of God when he returns as if he is riding on the clouds of the earth’s sky. As a result, there will be great power and glory associated with his return unlike the power and glory that he displayed at his first coming. This new power and glory

will be so much greater than before, because Jesus will come into the final position and role that God has planned for him. At his first coming, he willingly subjected himself in a powerless way to his enemies who killed him. At his second coming, he will subject himself to no one but God the Father, and he will crush his enemies so that no one will exercise power over him or demonstrate any kind of greatness over him. Jesus will be the most glorious person who has ever existed in the creation, and it will be obvious to everyone who is still alive when he returns.

Daniel 7:13,14 – **13** “I kept looking in the night visions, and behold with the clouds of heaven, one like a Son of Man was coming (הַנֶּזֶק הַזֶּה שֶׁנִּשְׁכַּח מִן־הַשָּׁמַיִם וְהָיָה כְּבָר שֶׁנִּשְׁכַּח מִן־הַשָּׁמַיִם), and he came up to the Ancient of Days and was presented before Him (ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἦρχετο, καὶ ὡς παλαιὸς ἡμερῶν παρήν, καὶ οἱ παρεστηκότες παρήσαν αὐτῷ). **14** And to him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language could serve him. His dominion is an everlasting dominion, which will not pass away; and his kingdom is one which will not be destroyed.”

⁹⁶¹ ἄρχομένων δὲ τούτων γίνεσθαι ἡ ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν – Luke adds this exhortation which is not in either Matthew or Mark. “Your redemption” refers to the Jews’ finally receiving the fulfillment of God’s promises to them going all the way back to Genesis 12:1-3 and God’s making of them a great nation, indeed, the greatest nation of all human history when their Messiah, Jesus of Nazareth, rules over them and exercises his rule over all the Gentile nations also. Jesus encourages his disciples to consider that when the natural and cataclysmic events begin to occur, the Jewish believers (and all other believers, too) can be confident that Jesus is close to appearing in the sky to restore the Kingdom of Israel.

⁹⁶² Καὶ εἶπεν παραβολὴν αὐτοῖς ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα – Jesus provides a very simple analogy. Every year in the spring leaves begin to appear on fig trees and other trees that are deciduous. And every year after the leaves appear summer follows spring shortly thereafter. Thus, the emphasis here is on the nearness of summer to spring when leaves appear on these trees. Thus, the analogy is emphasizing the short time between two events, the appearance of leaves on trees and summer.

Helpful comments from the Expositor’s Bible Commentary on Mark 13:28 – In Palestine most trees are evergreen, but the fig tree is an exception. In the fall it loses its leaves; and when in the spring the sap rises in its branches and the tree begins to leaf out, summer cannot be far off. The parable is essentially an antidote to despair. In contrast to the sufferings and persecutions promised in the previous verses, here the prospect of the coming of the Son of Man is offered.

All this is in regard to Jesus’ return to set up the Kingdom of Israel as a fulfillment of God’s promise to Abraham in Genesis 12:1-3 to make of his descendants a “great nation.”

⁹⁶³ ὅταν προβάλῳσιν ἡ ἴδη, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ἡ ἴδη ἐγγύς τὸ θέρος ἐστίν – See notes for previous verse.

JC – Just as one knows that summer is near when (and only when) the fig tree buds, likewise one can know that Jesus’s return is near when (and only when) the appropriate signs begin to appear.

⁹⁶⁴ οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ – Luke explains what Matthew and Mark record as Jesus’ words, “he is near, right at the gates,” i.e., that Jesus is very close to making his blessed appearance in order to restore the Kingdom of Israel on the land of Israel, the first stage of the eternal Kingdom of God. Thus, Luke indicates that technically the Kingdom of God does not arrive until Jesus returns.

⁹⁶⁵ ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ὅαν πάντα γένηται – There are two possibilities for how to translate ἡ γενεὰ αὕτη – 1) “this generation,” as though Jesus is speaking of either a) the generation of Jews who are listening to him speak about all these things, or b) the generation of Jews who will be alive when the signs of vs. 25-28 take place in the distant future, or 2) “this race” or “ethnic group,” i.e., the Jews.

There are also two options for understanding what Jesus means – I. he is making a temporal point (a point regarding time) that once the signs of vs. 25-28 begin, it will be less than a generation of years, approximately 30-40 years in the ANE because of their life expectancy, before he returns to restore the Kingdom of Israel, or II. he is making a point about the absolute certainty of God’s fulfilling His promises to the Jews to make of them a great nation according to Genesis 12:1-3. If I. is the correct interpretation, then this verse should be tied to the previous two verses, so that v. 33 which seems to be making the point of the absolute certainty of the events occurring, especially his return to restore the Kingdom of Israel, would stand alone. If II. is the correct interpretation, then this verse should be tied to the next verse, v. 33, which as I said seems most likely to be making the point that God will surely fulfill His promises to the Jewish people and make them a great nation.

In the light of the disciples’ ongoing concern about the fulfillment of God’s promise to transform the Jews into a great nation, II. makes more sense along with the correct interpretation of ἡ γενεὰ αὕτη being 2) above, i.e., “this race” or “this ethnic group.” Therefore, Jesus is saying that God will ensure that the Jews play their divine and biblical role right up to the end of the history of the present realm. As a result, Jesus will definitely return and restore the kingdom to Israel so that the Jews will not disappear as an ethnic group in spite of the great tribulation which they will experience and the many times that it will look as though they are about to get wiped out, e.g., during the holocaust of World War II.

In addition, this verse should be linked to the next, v. 33, because both are talking about the certainty of Jesus’ return and the establishment of his kingdom over the Jews.

From the Expositor’s Bible Commentary regarding this verse – The other major alternative, “generation” as a class or

race of people, would make most sense if understood as meaning the Jewish people. The point then would be that the Jewish people would be preserved throughout the ages till the consummation of history by Christ's return.

⁹⁶⁶ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλεύσονται – There are two options for what Jesus means in this verse – 1) at the end of the present realm, God will destroy the current creation and make a new one in which the second stage of the Kingdom of God will exist; but before God brings this about, He will fulfill His promises to the Jews of which Jesus has just spoken in answer to the disciples' question, or 2) the likelihood of God's not fulfilling His promises to the Jews of which Jesus has just spoken is the same as the likelihood of the universe all of a sudden disappearing when it is not supposed to, i.e., the chances are absolutely nil, as if Jesus were using the modern idiom and expression, "Hell will freeze over before God does not fulfill His promises to the Jews."

The second option fits better with the context and v. 32, that Jesus is assuring his disciples that there is absolutely no way that what they anticipate and are hoping for in regard to their people, the Jews, and God's fulfilling His promises, is NOT going to happen. Heaven and earth will pass away (which is completely out of the question like hell's freezing over) before what Jesus has stated about his return and setting up the Kingdom of Israel does not actually occur. In addition, it makes more sense to connect vs. 32 and 33 together because of the use of *παρέρχομαι* in both of them, so that Jesus is making the same point in them—there is nothing but an absolute definiteness in regard to the Kingdom of Israel and its being restored at the end of the current age of the Gentiles by virtue of God's remaining faithful to His promises.

⁹⁶⁷ Προσέχετε ὅδε ἑαυτοῖς μήποτε βαρηνθῶσιν ὑμῶν αἱ καρδίαι· ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη – This paragraph is different from Matthew and Mark and therefore may not be verbatim. Luke has Jesus mention specific ways that his disciples could take their focus off the goal of persevering in belief and obtaining God's eternal mercy and life when he returns. It would be by indulging their desire simply to feel good through the heavy use of alcohol or by allowing the things of this world to take precedence over eternal life so that they spend all their time thinking and fretting over how they can both have things they want in this world and control their existences in order to maximize their satisfaction and fulfillment in the present realm. If they allow themselves to go in this direction with their commitments, thoughts, and behavior, then Jesus' return will be like a trap suddenly shutting on them, and they will incur God's judgment, death, and destruction instead of eternal life.

⁹⁶⁸ ὥς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς – There are two possibilities for interpreting ἐπὶ πρόσωπον πάσης τῆς γῆς, either #1) on the face of the entire earth, i.e., a global judgment and destruction, or #2) on the face of the whole land of Israel, i.e., a local judgment and destruction specific to the Jews. Because v. 36 speaks of either being judged and dying or persevering in belief and surviving the catastrophe God will bring about before Jesus' return, #2 makes more sense. The global judgment will leave some unbelievers on the earth to live in the Gentile countries who will grudgingly submit to Jesus' authority in Jerusalem, while the judgment of God on Israel removes all unbelievers from the land.

⁹⁶⁹ ἀγρυπνεῖτε ὅδε ἐν παντὶ καιρῷ δεόμενοι ἵνα ὑμεῖς ἐκφυγεῖτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ ἵστασθαι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου – Assuming Jesus is talking about Jews who will either die in God's judgment on their land or who live through it in order to be in the presence of the Messiah when he returns, Jesus is exhorting his disciples to pray that God will grant them the strength to endure all the hardship and devastation coming on the land of Israel by virtue of the army of the Man of Lawlessness (cf. Ezekiel 38,39; 2 Thessalonians; Revelation).

⁹⁷⁰ Ἦν δὲ τὰς ἡμέρας ἔν τῳ ἱερῷ διδάσκων, ἡ τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν –

⁹⁷¹ καὶ πᾶς ὁ λαὸς ὠρθηζεν πρὸς αὐτὸν ἐν τῳ ἱερῷ ἀκούειν αὐτοῦ. – Jesus was still gathering crowds who were interested in his teaching. This must have been very disconcerting to the Jewish leaders.

⁹⁷² Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη πάσχα –

⁹⁷³ καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ὅτῳ πῶς ἂν ἐλέλυσαν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν –

⁹⁷⁴ Εἰσηλθὼν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα –

⁹⁷⁵ καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν ἡ καὶ στρατηγοῖς ὅτῳ πῶς αὐτοῖς παραδῶ αὐτόν –

⁹⁷⁶ καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι –

⁹⁷⁷ καὶ ἐξωμολόγησεν, καὶ ἐζήτην εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ὅτε ὄχλος αὐτοῖς. – Jesus' arrest by the Jewish leaders had to be when he was alone and not surrounded by the crowds who were interested in his teaching so as to ensure that they could not intervene and prevent his arrest from occurring.

⁹⁷⁸ Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἡ ἐν ἣ ἔδει θύεσθαι τὸ πάσχα –

⁹⁷⁹ καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν –

⁹⁸⁰ οἱ δὲ εἶπαν αὐτῷ ποῦ θέλεις ἐτοιμάσωμεν –

⁹⁸¹ ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν ἴστανται ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν· εἰς ἣν εἰσπορεύεται – All this Jesus was able to say because God the Father had communicated to him what was going to transpire in this part of the story.

⁹⁸² καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει ὁ οἰκοδεσπότης· ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω –

⁹⁸³ καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγειον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε –

⁹⁸⁴ ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα –

⁹⁸⁵ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ –

- ⁹⁸⁶ καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν –
- ⁹⁸⁷ λέγω γὰρ ὑμῖν ὅτι 'οὐ μὴ φάγω' 'αὐτὸ ἕως ὅτου 'πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ – The original Passover during the exodus of the Israelites from slavery in Egypt will find its most significant filling out when Jesus returns and the Jews return to their land free from their enemies and free from their moral depravity as a result of God's having changed their hearts made them authentic believers according to Deuteronomy 30 and Solomon's prayer in 1 Kings 8.
- ⁹⁸⁸ καὶ δεξιόμενος ὁ ποτήριον εὐχαριστήσας εἶπεν λάβετε τοῦτο ὁ καὶ διαμερίσατε 'εἰς ἑαυτούς' –
- ⁹⁸⁹ λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἄπο τοῦ νῦν ἄπο τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ – Jesus will not taste wine until the Kingdom of Israel when he returns.
- ⁹⁹⁰ Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου ὁ τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν – The unleavened bread symbolizes Jesus' own body and his death in order for him to qualify to be their priest and advocate before God the Father.
- ⁹⁹¹ ὁ καὶ τὸ ποτήριον ὡσαύτως ὁ μετὰ τὸ δειπνήσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον· – The wine symbolizes the blood which he will shed on the cross that will qualify him to be the means by which they can obtain God's complete forgiveness through the New Covenant, because he will be their priest by virtue of the offering of himself which he brings to God.
- ⁹⁹² Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης – The process by which Jesus will die and qualify to be both priest and king involves one of his close disciples' betraying him to the Jewish leadership. It could have been otherwise, but this is how God wanted the story to go. And yet the one who betrays him will be held accountable for his sin. Indeed, he will incur God's condemnation for it.
- ⁹⁹³ ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου ὁ κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ ὁ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται –
- ⁹⁹⁴ καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἷς αὐτῶν ὁ τοῦτο μέλλων πράσσειν –
- ⁹⁹⁵ Ἐγένετο 'δὲ καὶ' φιλονεικία ἐν αὐτοῖς, τὸ τίς 'αὐτῶν δοκεῖ εἶναι' μείζων – Interesting how a conversation about betrayal can so easily segue into a conversation about the most prominent disciple, i.e., from the worst disciple to the best disciple.
- ⁹⁹⁶ ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται – Greatest in the world is measured by the level of control and benefit on a physical level that people maintain in regard to others.
- ⁹⁹⁷ ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται –
- ⁹⁹⁸ τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ 'δὲ ἐν μέσῳ ὑμῶν εἰμι' ὡς ὁ διακονῶν – In the present realm for Jesus and his followers, greatest is measured by level of service, even to the point of death, in order to benefit others. Jesus is a servant like those who serve others who are eating dinner by virtue of his dying for them and making it possible for them to obtain not only God's eternal mercy, but also entrance into the future Kingdom of God.
- ⁹⁹⁹ 'ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται – Excepting Judas Iscariot, these disciples/apostles have persisted in following Jesus in the midst of all the difficulties he has experienced during the last three years which have tested his own belief in and obedience of God the Father.
- ¹⁰⁰⁰ καὶ ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται – So just as God has written into the story the events of Jesus' bringing about the Kingdom of Israel and the eternal Kingdom of God, Jesus is saying that God has written into the story that the eleven apostles enter the Kingdom of God when it occurs.
- ¹⁰⁰¹ ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ 'καθήσασθε ἐπὶ' τῶν θρόνων ὁ τὰς δώδεκα φυλὰς κρίνοντες τὸ Ἰσραὴλ – In addition, the eleven apostles help rule over the "great nation" of the Jews who will be living on the land of Israel when Jesus sets up the millennial kingdom of Revelation 20.
- ¹⁰⁰² ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται – Satan as God's and Jesus' adversary wants to make it difficult for Peter to continue his belief in Jesus through some experience that will be painful or could be painful depending on how Peter responds.
- ¹⁰⁰³ ἐγὼ δὲ ἔδειξά σοι ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου – Peter will soon deny Jesus three times, but he will survive this trial and testing of his belief in order to help his fellow apostles to persevere in their belief through any trials and testing which they experience.
- ¹⁰⁰⁴ ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι – Peter is expressing a great deal of confidence and courage, but it presently is false confidence and false courage, because he will succumb to the temptation to deny Jesus in order to escape any discomfort that would come from confessing his belief in him and association with him.
- ¹⁰⁰⁵ ὁ δὲ εἶπεν λέγων σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ ἕως τρίς 'με ἀπαρνῆσθαι εἰδέναι' – This his how the story will unfold, because God has determined it.
- ¹⁰⁰⁶ Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας ὁ καὶ ὑποδημάτων, μὴ τινοὺς ὑστερήσατε; οἱ δὲ εἶπαν· οὐθένός –
- ¹⁰⁰⁷ εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν –
- ¹⁰⁰⁸ λέγω γὰρ ὑμῖν ὅτι τὸ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό καὶ μετὰ ἀνόμων ἐλογίσθη καὶ ὁ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει – Perhaps what Jesus is saying is that life is about ready to return to normal for his followers,

because he will not only be crucified, but he will also ascend from and leave the earth until his second coming. Therefore, for all his followers, do not be surprised if they will even need to defend themselves physically, and it will be legitimate for them to do so. Likewise, they will need to make a living and concern themselves with money issues as that which is simply how existence works in this present realm. And the way that this will manifest itself is that he will be considered a criminal by the world, which is a world full of criminals until he returns and fulfills all that God has planned for him as the Messiah.

¹⁰⁰⁹ οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν· – Jesus says that two swords are enough for his group, not because he expects them to use them tonight to defend him against those who will arrest him, but for the future after he is crucified and ascends.

¹⁰¹⁰ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν. ἠκολούθησαν δὲ αὐτῷ ὁκαὶ οἱ μαθηταί –

¹⁰¹¹ γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν – Jesus is saying, Pray that you may not succumb to the temptation to abandon your belief in me in the midst of the upcoming events, my betrayal, trial, and crucifixion.”

¹⁰¹² καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὥσει λίθου βολὴν καὶ θεῖς τὰ γόνατα προσηύχετο –

¹⁰¹³ λέγων· πάτερ, εἰ βούλει παραρένγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω· – Jesus was repulsed by his being crucified and sought from God what He was not only willing to do, but what He was planning to do for His own purposes. If God was willing for Jesus to become king and priest without his dying on a cross, then this is what Jesus desired. However, if God was not willing for this to happen apart from the cross, then Jesus ultimately desired to follow God’s plans and purposes even if at another level he desired to avoid the pain of cross. All this is authentic human obedience of God in the light of God’s sovereignty and the difficulties of human existence in the present realm.

¹⁰¹⁴ ὥφθη δὲ αὐτῷ ἄγγελος ἁπ’ οὐρανοῦ ἐνισχύων αὐτόν – God sustained and supported Jesus as much as he needed in order to carry out his responsibility of dying so that he could become people’s king and priest.

¹⁰¹⁵ καὶ γενόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδῶς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. – This is encouraging to know that Jesus experienced agony in the face of coming pain just as any human being naturally does. He was having a physical and visceral reaction to the thought of being crucified that he was sweating profusely.

¹⁰¹⁶ καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἦλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης –

¹⁰¹⁷ καὶ εἶπεν αὐτοῖς· ὅτι καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν – Jesus’ encouragement to his disciples is still the same, that the events which are about to happen will not rob them of their belief because of how difficult and confusing they are going to be.

¹⁰¹⁸ Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προσήρχετο αὐτοὺς καὶ ἡγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν –

¹⁰¹⁹ Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως – Good question. Why not just point to Jesus and tell the temple guards that this is the man whom they want to arrest?

¹⁰²⁰ Ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ –

¹⁰²¹ καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν –

¹⁰²² ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ἔατε ἕως τούτου καὶ ἀπάμεινον τοῦ ὥτιος ἰάσατο αὐτόν – Jesus’ objection is because his statements before about having a sword was for the future after his death and ascension, when life would basically return to normal for all his disciples, even us in the 21st century who are allowed to participate in the defense of people against harm from others.

¹⁰²³ Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὥς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων – Certainly Jesus never did or say anything to make people believe that they would need weapons to arrest him. So why the show of force? Just to make sure out of a sense of fear and intimidation.

¹⁰²⁴ καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ, ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους – Jesus acknowledges that this is all how the story must unfold so that evil will appear to triumph over goodness by God’s Messiah’s being rejected by his own people and executed on a cross. Basically Jesus is saying, “Let evil reign as long as it must in order to accomplish God’s purposes.”

¹⁰²⁵ Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως ὁ δὲ Πέτρος ἠκολούθει μακρόθεν –

¹⁰²⁶ περιανάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν – There are more details in John’s gospel as to how Peter makes his way inside.

¹⁰²⁷ ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν καὶ οὗτος σὺν αὐτῷ ἦν –

¹⁰²⁸ ὁ δὲ ἠρνήσατο λέγων· οὐκ οἶδα αὐτόν, γύναι· – Peter’s first denial.

¹⁰²⁹ καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν ἔφη καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί – Peter’s second denial.

¹⁰³⁰ καὶ διαστάσης ὥσει ὥρας μιᾶς ἄλλος τις διῃσχυρίζετο λέγων ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν –

¹⁰³¹ εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὅ λέγεις, καὶ παραχρήμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ – Peter’s third denial and the fulfillment of what Jesus predicted.

- ¹⁰³² καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, ἡ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἡ ἀλέκτορα φωνῆσαι ὁ σήμερον ἀπαρνήσῃ με τρίς –
- ¹⁰³³ καὶ ἐξελθὼν ἔξω ἔκλυσεν πικρῶς –
- ¹⁰³⁴ Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ ὁδόντες –
- ¹⁰³⁵ καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες, προφήτευσον, τίς ἐστὶν ὁ παῖσας σε –
- ¹⁰³⁶ καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν –
- ¹⁰³⁷ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἡ ἀπάγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν – The men who were holding him as stated in the previous verse lead Jesus to their Sanhedrin, because they are the temple guard and Jews like those of the Sanhedrin.
- ¹⁰³⁸ λέγοντες· εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· ἔάν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε – And they, i.e., the Sanhedrin, demand of Jesus that he tell them straightforwardly if he is the Messiah.
- ¹⁰³⁹ ἔάν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῇτε –
- ¹⁰⁴⁰ ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ –
- ¹⁰⁴¹ εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι – By the phrase ἐγὼ εἰμι Jesus is not claiming to be the God of Exodus 3. Instead, the context allows for the completion of the predicate nominative, that he is saying, “I am the Messiah.”
- ¹⁰⁴² οἱ δὲ εἶπαν· τί ἐτι ἔχομεν μαρτυρίας χρειαῖν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ – Instead of what the Mosaic Covenant prescribes, i.e., an accusation against someone being substantiated on the basis of two or three witness (cf. Deuteronomy 19:15, A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of **two or three witnesses** a matter shall be confirmed.), the council of elders manipulate the circumstances to draw a confession out of Jesus.
- ¹⁰⁴³ Καὶ ἡ ἀναστὰν ὅπαν τὸ πλῆθος αὐτῶν ἡγάγον αὐτὸν ἐπὶ τὸν Πιλάτον – Only the Roman government could legally execute him by crucifixion.
- ¹⁰⁴⁴ Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ὁμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι· καὶ λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι – Three issues. 1) Misleading the Jewish nation by violating the Sabbath and the Mosaic Covenant and claiming to be the Messiah. 2) Forbidding paying taxes to Caesar, which is a lie. 3) Claiming to be the Messiah, a king, as the OT actually predicts, but the Jewish leadership consider his claim to be false because he neither recognizes them as legitimate leaders nor has pursued raising a Jewish army to overthrow the Romans.
- ¹⁰⁴⁵ ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις – It makes sense that Jesus is answering Yes with this statement.
- ¹⁰⁴⁶ ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὗρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ – Anybody can say that he is the king of the Jews and not commit a crime as long as he does not act as though he is the king by overthrowing the Romans. So Pilate can and must declare him innocent.
- ¹⁰⁴⁷ οἱ δὲ ἐπίσχυν λέγοντες ὅτι ἀνασειεὶ τὸν λαὸν ὁ διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ὁ καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε – “Stirs up” is meant to say that he incites the people to rebel against Rome (cf. 23:14).
- ¹⁰⁴⁸ Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν –
- ¹⁰⁴⁹ καὶ ἐπιγινούσας ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις –
- ¹⁰⁵⁰ Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον –
- ¹⁰⁵¹ ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ –
- ¹⁰⁵² εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ –
- ¹⁰⁵³ ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ –
- ¹⁰⁵⁴ ἐγένοντο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς· –
- ¹⁰⁵⁵ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν –
- ¹⁰⁵⁶ εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἀνθρώπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἷτιον ὃν κατηγορεῖτε ὡς κατ’ αὐτοῦ –
- ¹⁰⁵⁷ ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ – Interesting that the dative is used to mean “by him” with a passive verb. This is a profound statement by Pilate, that Jesus is not deserving of execution and death, including death by crucifixion.
- ¹⁰⁵⁸ παιδεύσας οὖν αὐτὸν ἀπολύσω –
- ¹⁰⁵⁹ ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα –
- ¹⁰⁶⁰ ἡ ἀνέκραγον δὲ παμπληθεῖ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν ὁ τὸν Βαραββᾶν –
- ¹⁰⁶¹ ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φύλον βληθεὶς ἐν τῇ φυλακῇ –
- ¹⁰⁶² πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν –
- ¹⁰⁶³ οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν – Incited by the Jewish leaders, all the Jews cry out for Jesus’ crucifixion.

- ¹⁰⁶⁴ ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; ‘οὐδὲν αἵτιον’ θανάτου εὗρον ἐν αὐτῷ·
παιδεύσας οὖν αὐτὸν ἀπολύσω –
- ¹⁰⁶⁵ οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν ‘σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν – Because Pilate’s job was to prevent the Jews in Judea from rioting and rebelling against Roman authority, which is exactly what they were doing by opposing his decision to release Jesus.
- ¹⁰⁶⁶ Καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἷτημα αὐτῶν – In order to avoid a riot, Pilate decided to go along with what the Jews and leaders wanted.
- ¹⁰⁶⁷ ἀπέλυσεν δὲ τὸν ‘διὰ στάσιν καὶ φόνον’ βεβλημένον ‘εἰς φυλακὴν’ ὃν ἤτουντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν –
- ¹⁰⁶⁸ Καὶ ὡς ‘ἀπήγαγον αὐτόν, ἐπιλαβόμενοι ‘Σίμωνά τινα Κυρηναῖον ἐρχόμενον’ ἀπ’ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ –
- ¹⁰⁶⁹ Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ ‘γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν –
- ¹⁰⁷⁰ στραφεῖς δὲ ‘πρὸς αὐτάς [οἱ] Ἰησοῦς’ εἶπεν· θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ‘ἐπ’ ἐμέ· τὴν πλὴν ‘ἐφ’ ἑαυτάς κλαίετε καὶ ‘ἐπὶ τὰ τέκνα ὑμῶν –
- ¹⁰⁷¹ ὅτι ‘ἰδοὺ ‘ἔρχονται ἡμέραι’ ἐν αἷς ἐροῦσιν· μακάριαι αἱ στεῖραι καὶ αἱ κοιλῖαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν – Relatively speaking, it will be better not to exist than to experience the suffering which the Jews will endure just before the return of the Messiah.
- ¹⁰⁷² τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς – This prediction by Hosea is made in the midst of speaking of the destruction of the northern Kingdom of Israel by Assyria. Jesus is using these same words to refer to Jerusalem’s destruction in the last days before his return, even though we also know that the city was destroyed by Titus in A.D. 70.
- ¹⁰⁷³ ὅτι εἰ ἐν ‘ὧτῳ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί ‘γένηται – The tree is green means that the Messiah is among them and they are experiencing relative peace from the Romans, while the tree’s being dry means that there will come a time when no one is there to militate the Jews’ circumstances and keep their suffering from being as great as it is going to be.
- ¹⁰⁷⁴ Ἦγοντο δὲ καὶ ἕτεροι ‘κακούργοι δύο’ σὺν αὐτῷ ‘ἀναιρεθῆναι –
- ¹⁰⁷⁵ Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς κακούργους ‘, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν –
- ¹⁰⁷⁶ ¶ ὁ δὲ Ἰησοῦς ἔλεγεν· πᾶτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]] ‘διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον ‘κλήρους – Jesus realizes that some of those who are involved in the very process of executing him may eventually become authentic believers in him as their Messiah, both Jews and Romans. Therefore, he speaks to the point that he exists to die for those who are rebels against God and him.
- ¹⁰⁷⁷ Καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ ‘καὶ οἱ ἄρχοντες’ λέγοντες· ἄλλους ‘ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ· ὁ ἐκλεκτός – This is further proof for the Jewish leadership that he is not the Messiah, because he would have to be powerful and invincible as their king who overthrows their enemies.
- ¹⁰⁷⁸ ἐνέπεισαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ‘ὄξος προσφέροντες αὐτῷ –
- ¹⁰⁷⁹ ‘καὶ λέγοντες· εἰ σὺ εἶ· ὁ βασιλεὺς τῶν Ἰουδαίων, ‘σῶσον σεαυτόν. –
- ¹⁰⁸⁰ ἦν δὲ καὶ ἐπιγραφὴ ‘ἐπ’ αὐτῷ· ‘ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος. –
- ¹⁰⁸¹ Εἷς δὲ τῶν ‘κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν ‘ὡς ἔλεγον· ‘οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. –
- ¹⁰⁸² ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι ‘εἶ –
- ¹⁰⁸³ καὶ ἡμεῖς μὲν δίκαιος, ἅξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ‘ἄτοπον ἔπραξεν –
- ¹⁰⁸⁴ καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου –
- ¹⁰⁸⁵ καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ – Once the man dies, it will seem like only a moment of time before he is resurrected by God and enters into immortality with a morally perfect body, i.e., into Paradise as far as he is concerned.
- EBC – This Persian word, which had been taken over into Greek, symbolizes a place of beauty and delight. It means “park” or “garden” and refers to the Garden of Eden in Genesis 2:8 (LXX) and to the future bliss the garden symbolizes (Isa 51:3; of Rev 2:7).
- ¹⁰⁸⁶ ‘Καὶ ἦν· ὡς εἶπεν ὁρα ἔκτη καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης –
- ¹⁰⁸⁷ ‘τοῦ ἡλίου ἐκλιπόντος, ἡσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. –
- ¹⁰⁸⁸ καὶ φωνήσας φωνὴ μεγάλη ὁ Ἰησοῦς εἶπεν· πᾶτερ, εἰς χεῖράς σου ‘παρατίθεται τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν –
- ¹⁰⁸⁹ Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον· ἑδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν –
- ¹⁰⁹⁰ καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ‘ ὑπέστρεφον – “Beating their chests” means grief or despair, or both? If these crowds are genuine believers, then both, thinking that their Messiah has not turned out to be the Messiah which they expected either.
- ¹⁰⁹¹ Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ὁπὸ μακρόθεν καὶ ‘τὴν γυναῖκα ‘αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα – They stood at a distance as protection from possible mistreatment by both Jews and Romans for being followers of this criminal.
- ¹⁰⁹² Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων ‘[καὶ] ἀνὴρ ἄγαθός ‘καὶ δίκαιος –

¹⁰⁹³ οὗτος οὐκ ἦν Ἰσραηλῆς ἀποδοῦναι τὴν βουλὴν καὶ τὴν πράξιν αὐτῶν ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς ἠρώμετο τὴν βασιλείαν τοῦ θεοῦ – Certainly there were lots of Jews who were “waiting for the Kingdom of God,” but Luke must be saying this of Joseph of Arimathea because it meant that he was doing so with authentic belief, so that God had him participate in the process of Jesus’ becoming king and priest by burying him. This is also why Luke includes the comment that Joseph did not agree with the plans and actions of the council of elders to crucify Jesus.

¹⁰⁹⁴ οὗτος προσελθὼν τῷ Πιλάτῳ ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ –

¹⁰⁹⁵ καὶ καθελὼν ἐνετύλιξεν αὐτὸν σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὐ οὐκ ἦν οὐδεὶς οὐπω κείμενος –

¹⁰⁹⁶ καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν. –

¹⁰⁹⁷ Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθέασαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ –

¹⁰⁹⁸ ὑποστρέψασαι δὲ ἡτοίμασαν ἁρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσύχασαν ἡ κατὰ τὴν ἐντολήν –

¹⁰⁹⁹ Τῇ δὲ μιᾷ τῶν σαββάτων ὁρθροῦ βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἅ ἡτοίμασαν ἁρώματα –

¹¹⁰⁰ εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου –

¹¹⁰¹ εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ –

¹¹⁰² καὶ ἐγένετο ἐν τῷ ἄπορεῖσθαι αὐτάς περὶ τοῦτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἑσθῇτι ἀστραπτύσῃ –

¹¹⁰³ ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν ταῖς πρόσωπα· εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν –

¹¹⁰⁴ οὐκ ἔστιν ὧδε, ἀλλ’ ἡγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὃν ἐν τῇ Γαλιλαίᾳ – Luke has provided three times when Jesus predicted his crucifixion and resurrection—9:22; 9:43-45; 18:31-33.

¹¹⁰⁵ λέγων· τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ὁμολογῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι –

¹¹⁰⁶ καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ –

¹¹⁰⁷ Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς –

¹¹⁰⁸ ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς. Ἦλθον

πρὸς τοὺς ἀποστόλους ταῦτα –

¹¹⁰⁹ καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος ταῖς ῥήματι· ταῦτα, καὶ ἠπίστουν αὐταῖς – God has still not caused the apostles to grasp the truth of all that Jesus has said and all that has happened to him.

¹¹¹⁰ Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια ὁμόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός· – At least Peter wanted to verify for himself the truth of what the women were saying.

¹¹¹¹ Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου ἑξήκοντα

ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα Ἑμμαοὺς, –

¹¹¹² καὶ αὐτοὶ ὁμιλοῦντες πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων –

¹¹¹³ καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοὺς ἐγγίσας συνεπορεύετο αὐτοῖς –

¹¹¹⁴ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν –

¹¹¹⁵ εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί –

¹¹¹⁶ ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπᾶς εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις – So the whole city of Jerusalem was definitely aware of Jesus’ words, actions, trial, and death by crucifixion. Soon, at least at Pentecost with Peter’s sermon, they would learn about his resurrection as proof of his being the Messiah.

¹¹¹⁷ καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ –

¹¹¹⁸ ὅπως τε παρέδωκεν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν –

¹¹¹⁹ ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ὥραν ἡμέραν ἄγει ὁ αὐτὸς ταῦτα ἐγένετο – Thus, there was the common belief among the Jews that the Messiah would free them and their land from all their enemies such as the Romans at this time, and this would be in accordance with God’s promise to Abraham in Genesis 12:1-3 to make of the Jews a “great nation” and with His statements through the OT prophets.

¹¹²⁰ ἀλλὰ καὶ γυναῖκες τινες ἑξ ἡμῶν ἐξέστησαν ἡμᾶς, γενομένην ὁρθινὰ ἐπὶ τὸ μνημεῖον –

¹¹²¹ καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὁπτασίαν ἀγγέλων ὥρακέναι, οἱ λέγουσιν αὐτὸν ζῆν –

¹¹²² καὶ ἀπῆλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον –

¹¹²³ Καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται –

¹¹²⁴ οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ – Here Jesus is declaring that the prophets predicted his suffering death in order to qualify to inaugurate the Kingdom of God for Israel on the land of Israel.

¹¹²⁵ καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν ὅσας ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ –

- ¹¹²⁶ Καὶ ἤγγισαν εἰς ὅτην κόμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι –
¹¹²⁷ καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἔστιν καὶ κέκλικεν· ὥδη ἡ ἡμέρα. καὶ εἰσηλθεν τοῦ μείναι σὺν αὐτοῖς –
¹¹²⁸ καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν· μετ' αὐτῶν λαβὼν ὅτον ἄρτον εὐλόγησεν καὶ ὀκλάσας ἔπεδίδου αὐτοῖς –
¹¹²⁹ αὐτῶν δὲ διηνοιχθῆσαν οἱ ὀφθαλμοὶ· καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν –
¹¹³⁰ καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν]· ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς διήνοιγεν ἡμῖν τὰς γραφάς – This is a good description of the kind of effect that biblical truth will have on people whose hearts have been changed by the Spirit of God, even if the “burning” intensity is not always at the same level every time or even the same level that these two men felt it. There is such an attraction to biblical truth by changed of heart sinners that they recognize they are genuinely interested in it. There is inwardness of passion (infinite) by the Spirit of God.
¹¹³¹ Καὶ ἀναστάντες ἡ αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ καὶ εὖρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς –
¹¹³² λέγοντας ὅτι· ὄντως ἠγέρθη ὁ κύριος· καὶ ὤφθη Σίμωνι – Luke has not included the details of the event of Jesus' appearance to Simon Peter.
¹¹³³ καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου – Another dative meaning by and being used with the passive verb.
¹¹³⁴ Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν· καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν· – Matthew describes Jesus appearing to the apostles in Galilee, while John mentions his appearance to them in both Jerusalem and Galilee. Plus, Jesus must have gone through a kind of ascension in both places too at two (or more?) different times.
¹¹³⁵ ἔποθεν δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν – In our words, they thought that they were seeing a ghost.
¹¹³⁶ καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστὲ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν –
¹¹³⁷ ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας· μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει· καθὼς ἐμὲ θεωρεῖτε ἔχοντα – Is this then his eternal body? Probably not, but his resurrected mortal body that looks just like his earthly body and that which was crucified. Indeed, this is his crucified body raised from the dead. But maybe God will want Jesus to manifest the marks of his crucifixion for all eternity as a way of everyone's identifying Jesus in the eternal Kingdom of God, even if others who were injured or even maimed in this life receive completely whole bodies. We basically do not know for sure.
¹¹³⁸ καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας –
¹¹³⁹ ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε –
¹¹⁴⁰ οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος –
¹¹⁴¹ καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν· –
¹¹⁴² εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν· σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ –
¹¹⁴³ τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς – By the Spirit of God.
¹¹⁴⁴ καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται· παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ –
¹¹⁴⁵ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν· εἰς ἅφεςιν ἁμαρτιῶν· εἰς πάντα τὰ ἔθνη· ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ –
¹¹⁴⁶ ὑμεῖς μάρτυρες· τούτων –
¹¹⁴⁷ καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως ὅς ἐνδύσησθε ἐξ ὕψους δυνάμιν· –
¹¹⁴⁸ Ἐξήγαγεν δὲ αὐτοὺς [ἐξ] ἕως· πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς –
¹¹⁴⁹ καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς· διέστη ἀπ' αὐτῶν· καὶ ἀνεφέρετο εἰς τὸν οὐρανόν –
¹¹⁵⁰ Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης –
¹¹⁵¹ καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ· εὐλογοῦντες τὸν θεόν –